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ONENESS WITH THE FATHER

VIOLA KELLEY TURNER

Beyond this mystic veil—the flesh—
That shrouds our immortality,
We all may look by faith and know
Our oneness with Divinity!
You say: "The mystery is great,
I cannot pierce beyond the veil;
Nor can I stay the hand of Fate,
I must keep to my lonely trail!"

My friend, God's kingdom is within;
Good thoughts his holy angels are.
To find the road that leads to him
And heaven, you need not travel far!
The doubtings shut from view your God,
You see but Christ the crucified;
Just one more step have you to go:
Behold thy Savior glorified!

Let not the thief on thy left hand,
Nor yet the robber on the right,
Steal from thy soul one priceless gem
Of inspiration, peace or light!
But let the centered Christ within
Above all doubt and darkness rise,
Till in the dying thief is seen
The very Christ, with God's own eyes.

Lift up the Christ within thy soul!
  The lifted Christ will draw to thee
All you can ever wish of good,
  Peace, love, or immortality.
"All that the Father hath is mine,"
  Claimed Christ, the Man of Galilee;
Sufficient for our every need,
  The great, all-loving Heart will be!

The great Eternal parent is,
  And Father to all human kind,
The soul's divine inheritance,
  And all partake of that one Mind.
We know that all are Sons of God
  Hence, Christ perfection may attain.
This is the true door of the fold;
  All other entrances are vain.

In God we live, and breathe, and move;
  In him our being have, my friend.
The omnipresence of his love
  Will follow us unto the end.
I say "the end," and yet I know
  That birthless, deathless is his love;
We cannot go beyond its ken
  'Tis in and through, about, above!

The sum and substance of all Good
  Is this God-consciousness within;
The very essence that will draw
  To us the prize we hope to win!
The prize of God's infinite peace,
  The heaven of true harmony,
The joy of health, and love's increase,
  Wisdom, and immortality!

Oh, let our inward eye e'er see
  This great illuming power bright;
In all God's own divinity,
  And in the Light find life and light!

For all are one with that great Life—
Are one with all Infinity!
Without beginning, without end,
We are that immortality!

THE ABIDING GOOD

[Extracts from remarks by CHARLES FILLMORE, at a Wednesday Evening Healing Meeting, Kansas City.]

ISAIAH says that all who watch for iniquity are cut off, for there is no iniquity with the Lord. This means that they who watch for evil and see evil, are cut off from the good. Good is the reality, and to be separated from the good is to be cut off from all that is lasting, enduring, and real. It rests with man whether he shall be with the good, whether he shall be conscious of all good, or whether he shall be conscious of the negative side of life, the evil.

Evil is always destructive. It is that sand upon which man is constantly building, always finding himself unable to make it into a firm foundation; it is the shifting sand of materiality. Whenever there is the thought of the reality of evil in the mind, the deceptions of the world seem just as real as the true. The good and the not good grow on the same tree to the Adam man—he eats them both and the mixture kills him. He is cast out of his Eden [body] and cut off from the things he loves.

A man who looks for evil, who allows his mind to dwell upon evil, is not only cut off from the good, but he also charges his own consciousness with that which is untrue. He charges his consciousness with evil. If a man allows his imagination to be charged with evil, his mind becomes surfeited with evil thoughts, and he will see evil in everything. When he awakens in the morning he will not hear the birds sing; he will dread the work of the day, and his whole environment will

seem to be possessed by forces working against instead of for him. If the morning is bright and sunny, he says it is hot; if the morning is frosty he says it is cold. For him, the day always begins wrong and ends wrong. If that man's mind were properly educated, he would see so much good in the natural world that goodness would flood his consciousness, and his body would become charged with the elements of good; he would so rejoice in the good that it would swallow up all evil.

For millions of years the human family have been thinking evil into the universal substance and have charged that good substance with error thought. We are taught that in the beginning man ate of the tree of the knowledge of good and evil, and in consequence, he was driven out of Eden, that perfect body which the Divine Man idealized for all men. We still eat of that tree when we appropriate sensation, through habit or seeming necessity.

The greatest discovery made by man is that he has the power to create through his thought, that all conditions are the result of thinking. Our editors and our business men do not yet realize this great truth, but they are catching it here and there; they are using the law of suggestion to a degree, and they are somewhat recognizing that there is a power in thought. That it is the fundamental power in life, they have not yet accepted. When they do accept it there is going to be a great revolution in our mental and moral worlds. There will be a mighty awakening, and old things are going to pass away when the human family fully realize that they are making their own conditions.

Thought is the foundation of everything that appears. When this truth dawns upon the world, life will take on an entirely new character. We shall see that all is in reality like God. Jesus said that God is the only good. He is of too pure an eye to behold iniquity. He knows neither good nor evil, and in the spiritual state, where we really belong, in the presence

of the Infinite Mind, we see neither good nor evil. We see perfection, just as God sees. Then we should no longer listen to the serpent of sense, who ever deceives us with promises of the joys of life in his realm. Let us behold perfection, not only in our surroundings, not only in the people we come in touch with, but in ourselves as well.

"If . . . thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." It is said by the metaphysicians who have carried this thought back to its origin, that the complexion of man is formed by his thoughts. If he thinks evil, if he thinks sensually, he will form a dark pigment in his skin. We make our own minds and our own bodies by thought; then it must be that we are continually changing the character of our bodies through our thought. Where is the limit of this action and its results? We cannot say that there is a limit. Everything is being changed by our thought; character and expression depend upon our originating ideas. We know that God is good and that all his creations must be good. Deeply religious men have said in the Bible that God created both the good and the evil, but a clear understanding of cause and effect makes us know that this is impossible. "Doth the fountain send forth from the same opening sweet water and bitter?" Evil arises from the ignorant use by man of the good that God created. We do not call electricity evil, yet a wrong use of it results in destructions of various kinds. Ancient peoples thought electricity was the manifest anger of God.

God is only good, and man, his offspring, must be good. How easy then to realize that all men are good! And if all men are good, we, you and I, are good, and the continuous affirmation of our own goodness will make good bodies for us. We have but to drop into the state of mind which exists within us all, to receive all good.

We have the good mind within. "The kingdom of God is within you." If there were not a preponderance of good in us, we would disappear immediately; we would have no existence. The good holds man in place. It is the good that makes us what we are. What proportion of good exists in man? All that is real in man is good, and the seeming evil is simply a departure from good. This consciousness of Truth in the mind will so enlarge the good that it will bring us into touch with our very own; evil will disappear of its own inefficiency, of its own nothingness.

Evil has no reality. It is simply a wrong concept in the mind; it is presuming that something exists in opposition to the real, the good. "But," you ask, "is there such a thing as a real evil?" Certainly not. Who created evil? Some people say that the devil did. Who is the devil? He is evil with a "d" prefixed. In other words, devil is evil personalized; it is the assumption that there is a personal entity of evil. Where is personality? It is in man, in the human family. It is distributed throughout the whole race, as a tendency to that which is opposed to the good. It is a shifting, ephemeral something that comes and goes; today it is, and tomorrow it is not. We cannot make it permanent, because it has no reality. The things that are real, eternal, are the things of life, of happiness, of good. Why not take those things and begin creating a new world? Why not take the eternal good, hold to it, and make ourselves one with the Source of Being? It is not hard. If we are as faithful to the pronouncement of good as we have been to the quick words of criticism, in thirty days we will be transformed. We can take all of those dark spots out of our faces if we will only see good, and be good. "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory."

We say, "That isn't good," to the food we eat. "I

don't like the taste of this or that." These criticisms come through seeing evil. You ask, "How should I distinguish, except through this method? I would be eating all kinds of things. One thing would taste like another." No; if we hold that all food is good, and say, "I am guided by the Infinite Good in my selection of food; I see only good," we will find ourselves discriminating with a fine spiritual power of selection. The Good will draw to us our good. Good attracts good, and we shall not only have good food, by this way, but we can add the thought of abundance, and have plenty right where there seems to be lack.

God is abundant good, and through the right kind of thoughts about this Infinite Omnipresent Good, we add more and more good to our present consciousness of good. We can apply this law to our friends. Men fall short in good toward other men more than in any other one way. It seems to be easy to see evil in other people, and to think that we are surrounded by enemies of various kinds, that people are not friendly. Very few people are intentionally evil in their thoughts toward others, and the fact is that the evil we believe other people are thinking toward us, is in our own minds. Belief that evil surrounds us, if persisted in, will produce nervousness and aberrations of various kinds. Our insane asylums are filled with people who are possessed with thoughts of evil enemies. We must see the good in all people and in all things, if we would have mental, moral and bodily poise. There is a preponderance of good in everybody, and nothing else will bring it forth so quickly as to think and talk about it. The world is radiating the Spirit of Good, the Substance of Good, constantly, and the very Power of Good is sweeping forth from us when we realize that we exist in a sea of Good.

The whole universe is being carried forward by the Infinite Good, and people who are lost out of that Good became so by their own volition; the Good itself

goes eternally forward, and it will continue to go forward. Worlds come and worlds go, but this eternal Good goes on forever. Let us put ourselves into the arms of eternal Good, and no evil shall come nigh our dwellings. Because we believe in the Good, affirm the Good, and act in a good way toward everybody and everything, no evil can come near us. Let us have faith in the Good; have faith in good things; have faith in everybody and in everything. Let us no longer think or talk about the opposite of the Good, and then the evil will find no avenue of expression in us.

Only the good is true. We have eaten of the tree of the knowledge of good and evil, and have been cut off from the paradise of God. It is a simple matter to be again unified with Good. We must realize that we are, in our real being, "very good," and that the omnipresent Mind, our Father, is continually showering us with his goodness.

FULLNESS OF GOOD

If therefore the Son shall make you free, ye shall be free indeed.—John 8:36.

I came that they may have life, and may have it abundantly.—John 10:10.

I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father.—John 10:14, 15.

Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?—John 11:40.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor.—John 12:26.

In quietness and in confidence shall be your strength. —Isaiah 30:15.

If any man thirst, let him come unto me and drink. —John 7:37.

MAN UNIFIED

ALMA A. ROGERS

IN MY search to comprehend the science which underlies the expression of life, the first definite idea I received was from a statement in a course of lessons in what was called Mental Science. It was a negative idea. I read that all man's misery and woe are the results of his belief in his separation from Principle. At that time I had but just succeeded in eliminating the dogmatic idea of God as a colossal man, ruling in a heaven of vague locality, delighting to distribute favors or punishment, according to his imperial will. I had never really believed in this creation of medieval Christianity, but being born and brought up in that teaching, the thought images of it had fastened subconsciously, to some extent, in my mind. Therefore, when I read that God is Principle only, I had considerable difficulty in filling the vacuum of heaven with a Principle which was described as acting with the mathematical exactness of the multiplication table. What my mind did clearly lay hold of was the idea of separation between man and his Creator.

In my observation of the method by which the mental man—the mortal consciousness—acquires instruction, I have noted this fact: He receives first the negative end of a truth—the relative, destructive side of the proposition. So, for a long time, I toyed with the idea of separation before I realized its actual relation to my conditions. Intellectually, the question was exceedingly simple of comprehension. Certainly, if the stream is cut off from its fountainhead, it will soon dry up and disappear. Such plain common sense required no meditation in the silence to accept. Therefore, unconsciously self-satisfied in the pride of intellectual culture, I did not take it into the silence. With my present under-

standing of the science of metaphysics, I can see now that it was my failure to do so which for many years prevented me from successful and complete demonstration over unsatisfactory conditions. My mind, trained in the five-finger exercises of reason, had a technique of mental creation which not only far outran my spiritual realization, but absorbed the time in pleasing gymnastics of thought on the long mental scale of man's attainments, which should have been given to the silence. So many people cry out in their failure to demonstrate: "Why, oh, why? This one demonstrates over disease, that one over discord, another over lack! Why can't I?"

There are various reasons why the seeker after Truth finds the way arduous, the returns meager. Let him know that the fault is wholly in himself. In spite of all the books he has read and the theories he has memorized, he is still under the dominion of the mental consciousness—the "carnal mind," as Paul calls it, which sees death, disease and evil as realities. He is, in fact, a living example of the result of holding the idea of separation from God.

It makes no difference if the mind of the unsuccessful seeker is not conscious that this idea dominates his thought. He was born in it, accepted it as unconsciously as he accepted his mortal parents, and the fact that he is not aware of it is the final proof of its dominion. All students know that in the study of metaphysics a far more subtle region than that of the objective consciousness must be explored, analyzed, cleansed and restored to the Divine Order in which only God creates. The subconsciousness of the man not yet born into Spirit, (which sees only Life and its perfect expressions in love, wisdom, joy, supply, power and all other conceptions of the Absolute Good forever existing in Divine Mind), is literally filled, yes, overcrowded with man's own independent creations. These thought forms fill all his mental spaces, like musty, dusty, rickety furniture fills the rooms of a second hand shop.

His mind is literally furnished with a collection of junk, picked up here, there, everywhere, ever since he was born and began to receive impressions from without and from within.

In this heterogeneous furniture of his inner chambers, not all is valueless. In truth, there are many articles of value. Priceless ideas of the living Truth, containing the power to free him utterly, could he but separate them from the rubbish, are to be found in the miscellany. His trouble is that, not having been trained in the scale of values by Spirit, he has no gauge, no standard by which to determine what things are eternal and what things are temporal.

How helpless we are without the teaching of the Spirit! Only its Divine Wisdom can separate the false concepts of life from the Perfect Ideas of Being. Only the voice of the Spirit can give the right directions about the necessary house cleaning, before it can enter and abide in order, harmony, happiness and prosperity in the inner chambers of man's consciousness. Furthermore, until the house cleaning is thoroughly and resolutely done, there will be no satisfactory demonstration by the student, though he may fill scores of phylacteries with tears and make all the required prayers and penances of his code on the street corner.

The miscellaneous assortment of his mental furnishing is due to this one fact: He imagines himself to be an independent creator. Being aware of a certain process of mentation in his faculties, he fancies that he is creating first hand the ideas that throng his mind. He has not visualized as yet the one Creator. He has not sought God, because he has not needed him, being self-satisfied with his own mental creations. He may truly cry, in the darkness of certain disappointments, that he is seeking God, and cannot find him. The children of the Father can no more help being drawn in his direction than the sparks can help flying upward. But the unhappy seeker is bound and blinded by his ignorance

of what God is and of his personal relation to God. He will go on crying out like a lost child in the dark; he will continue to drink to the depths the draft of pain and lack, until, his mental bonds broken by this travail, suddenly in a burst of Light the man will see himself as the Son, perfect in his spiritual creation in the mind of God; thereafter, soul, not sense, will be his guide and gauge.

It was so that Paul visualized the Christ. In the old beliefs, Paul's vision of the Man of Galilee was accepted as something abnormal, a miracle. Today we know it was a perfectly natural experience. There was nothing abnormal about it. Supernormal it was, but perfectly in accordance with law. Many students of Truth have this experience. I have had it myself. That is why I know.

What happens, then, to the furniture stored in the inner chambers of the mind when the Light comes? The long-delayed house cleaning. It is no longer the eye of sense which gauges values. With that burst of Light has come God's teacher to man, appointed in his wisdom from the beginning, that teacher we call Spirit. Spirit has always abided in that inner chamber, waiting for the hour when the man, weary of his own mistakes, would turn to it for assistance. There is no reproach for the past, no condemnation of follies or failures. But there is instant renovation. The rickety, cobwebby furnishings, creations of the mental man, are consumed in the cleansing fires of the All-Good. The precious ideas, based on the Absolute, are retained, and the purified emptiness of the chambers is filled with new ideas of perfect Good, flowing freely and freshly from the mind of the one Creator, God.

This accomplished, Spirit's next step is to explain man to himself. God has been set upon his throne, order is restored, the man is poised, joyous, longing to be of service to other seekers, to whom he can relate his own experience and so show them the way. Just where

does man's intellect appear in his new view of God and of his world? He realizes that his mistakes are due to the independent operations of his intellect. Is the intellect therefore evil? Is it a thing to be condemned and set aside,—is ignorance of human laws and sciences, arts and histories to be exalted in its place? Some people, not seeing the full relation of things, make this error. It is a very pernicious mistake, too, for it establishes once more the subtle sophistry of separation. Either *all* of man is good, or none of him is good. We accept God as the all-good Power which formed and filled the universe with creations of his own design. Is man to be condemned and his creative faculty set aside because of his ignorance of right methods of its use?

The answer is obvious to a metaphysician who has mastered his alphabet. God being the All-Good, he is All There Is, ever was, or can ever be. Therefore, man's intellect is in some way an expression of the mind of God. Here we reach the Truth. God himself is the One Absolute Intellect, as he is the One, the Unity, of everything. Man's intellect is therefore good. It is not to be set aside and destroyed. Man is not to be abased in sackcloth and ashes, because in his ignorance he has not followed right methods. The thing is so simple. He has only to learn the right methods. The Spirit waits beside him to supply the instruction.

As man receives the instruction of the abiding Spirit, all the joy of his intellectual exercise comes back intensified a thousand fold. He discovers that not a thing he has ever learned, acquired by experience or dreamed in the visions of the night, is lost or wasted. The Spirit reveals to him the great Truth that intellect is his most powerful helper, that without it he can never give a reason for his belief, never build up a sound architectural base for the towers of his spiritual attainments. He learns the office of intellect. Intellect, in the Divine Order, is the executive of God's Perfect Ideas, not their creator. It is the business of intellect to take the Perfect

Ideas of God, received through the silence when the Spirit teaches, and make them manifest in external things. To do this requires that every faculty be keen, alert, polished, poised, executive. The greater his intellectual power, the more splendid will be the external manifestations in opulence, power and service of the reborn man. Therefore, all his forces unified, his body, mind and soul working as perfectly and harmoniously as the exquisitely balanced parts of a complex machine, he enters the field of his service to humanity, able through his own profound experience to assuage the griefs, restore the fainthearted, open the eyes of the blind.

Does the seeker who has not demonstrated and who has read this article now see the subtlety of the idea of separation? Does he realize that man separates himself from God because in his ignorance he fancies his mind was given him to create after his own designs? Does he see that these secondary creations of man's mentality are baseless, temporary and imperfect, because he has not recognized God as All There Is? Does he at last grasp the Truth which frees him, the Truth that man's intellect is executive, a powerful and necessary servant, though a fatal master? There is but one Master, as there is but one Wisdom, one Love, one Mind, one Supply, one Life, one Joy, one Law, one Power. The instant man perceives this Truth, he takes all that he has or is, as an offering at the altar of Divine Mind. He says: "Not I, alone; the Father *in me*, he doeth the works." Then, in the over flooding of cosmic joy that rushes into his unified being, he cries again, with a heart full of praise for the way in which he has been led to the Light: "Father, I make the complete oblation of self. I recognize one God, one Mind, one Son. My will is merged in thy Will, my mentality in thy Mind, my personality in thy Oneness."

In the degree that we attain to the unification of the whole man in God, is the measure of our service,

the effect of our Word, the power of our demonstration over every adverse condition in life, seen and unseen. When we are thus unified, there are no adverse conditions. There is only God, and his glory and power and perfection dissolve all negative creations of the mind, filling the entire man with the constructive forces of his Divinity, flowing out, flowing in, to all humanity.

I WILL GLORIFY GOD ON EARTH BY ACCOMPLISHING THE WORK HE HAS GIVEN ME TO DO

No one ever glorified God by resisting, resenting or doing unwillingly the work that is his today.

We can creak and grind at our work or we can oil our gears with interest and enthusiasm and thereby find joy in all that we do.

A working woman said lately "Well, I think it's the way you look at things that makes them hard or easy," the work is all right, the human machine is all right, what is the matter with me?

Our work comes to us by Divine Will, our part is to glorify it by our readiness to serve and to "carry on" that which the great unknown Presence gave us to accomplish.

Evil has no power to obstruct the Divine activity with which we coöperate for "He which hath begun a good work in you" will surely help you to finish it.—*Daily Studies in Divine Science.*

THE PLACE OF PEACE

At the heart of the cyclone tearing the sky
And flinging the clouds and the towers by,
  Is a place of central calm:
So here in the roar of mortal things,
I have a place where my spirit sings,
  In the hollow of God's Palm.

—*Edwin Markham, in "The Shoes of Happiness."*

THE HEALING OF THE MAN AT THE POOL OF BETHESDA

ETHEL JANE CROUCH

VERY chapter and every verse in the Bible, yes, and even each word therein, pertains to some definite phase of overcoming in the individual.

John 5:2. Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches.

This pool is on the east of Jerusalem. In the time of Jesus, it was famed for its healing virtues. Jerusalem means "vision of peace." Sheep typify our spiritual thoughts. Metaphysically speaking, east means the "light within." This spiritual gate is within man, and opens to visions of peace. Bethesda, (house of mercy). Our body is the out picturing of the temple, and the five porches are the five sense avenues that the physical man uses in expressing himself, and in conveying his ideas to other individuals.

3. In these lay a multitude of them that were sick, blind, halt, withered.

Our bodies are built up of cells; each cell represents a thought. The impotent folk who lie in the porches are the inactive thoughts, the unillumined thoughts in man's consciousness.

The fourth verse is omitted in the R. V., but it is printed in the margin. As this verse is very necessary to the complete spiritual interpretation of this lesson, I am placing it in the regular order.

4. For an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden.

An angel is a messenger from God—wise, good

and immortal. "A certain season" is a degree of unfoldment which takes place in man's consciousness before this wonderful messenger descends among the natural things. When man is face to face with his true Self, his conscious and subconscious thoughts become uneasy, afraid of something. The presence of the pure and holy angel embarrasses them. When every thought acknowledges and realizes this superior presence in consciousness, harmony is restored, and man is made whole of whatever disease he had.

5. And a certain man was there, who had been thirty and eight years in his infirmity.

Figures express degrees of unfoldment. "Thirty and eight" indicate that this man had lived in the old established race idea until he was ready for the Truth.

6. When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, Wouldst thou be made whole?

Jesus knew the Truth; he saw the Christ lying dormant in the man. He questioned him, wanting to know his desire, and also to bring out a confession of his faith.

7. The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

Ella Wheeler Wilcox says there are two kinds of people: The lifters and the leaners. The sick man is a leaner and is looking to outside influence for help. He believes that outside influences keep his good from him. He also postpones his restoration by believing that at some time in the future he may get what he wants.

8. Jesus saith unto him, Arise, take up thy bed, and walk.

Jesus knew that time is, was and always shall be. The burden fits the back when man obeys.

9. And straightway the man was made whole, and took up his bed and walked. Now it was the sabbath on that day.

The man discerned the Truth and expressed it by taking up his bed and walking.

10. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed.

The Jews are the formal religious thoughts. They are not awakened to Truth, and are trusting in the letter of the old Mosaic law, condemning those who do not live according to their idea of life. The sabbath day is a state of unfoldment. It is the true rest, when the sense man rests in the peace that passes understanding, knowing that it is not I, "but the Father abiding in me doeth his works."

11. But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

All of Jesus' healings were accompanied by a command to do something active. Life is activity. Spirit must have an outflow as well as an inflow. Man must give, to receive. This man showed his faith in a higher power by obeying Jesus' command.

12. They asked him, Who is the man that said unto thee, Take up thy bed, and walk?

As people question one another, trying to find out the why and wherefore of all things, just so the intellect questions things of the Spirit, showing lack of faith in things invisible.

13. But he that was healed knew not who it was; for Jesus had conveyed himself away, a multitude being in the place.

Jesus was not seeking self-praise, and could not work well when thronged by a multitude. He only wanted to glorify his Father which is in heaven. A multitude of clamoring, material thoughts in consciousness, keep us from our Christ.

14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee.

"Afterward Jesus findeth him in the temple," in the temple not made "with hands." In the "secret place of the Most High" man hears these words. "Behold, thou art made whole: sin no more, lest a worse thing befall thee."

THE TRUTH OF MY BODY

The real and eternal state of my body is perfect health, perfect in every part.

The pure substance of my body is changelessly perfect, as God is perfect, and is eternally renewed from its Infinite Source.

God is Wholeness and Harmony, and there is nothing else but God in me.

I rest in the knowledge of this glorious Truth and have no fear.

God in me is all Power, all Wisdom, and all pure Love, hence I am now well and strong and free.

I rejoice and give thanks.—*Good Will.*

A PRAYER

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer thee;
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ,
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude.

—*Whittier.*

THE WORD

Lesson Six

ALICE RUTH

HEN Rev. Seamour had finished his discourse at the Broad Acres park, those of his hearers who had read Unity Magazine formed themselves into a self-appointed committee of ways and means to secure further instruction from this representative of the Unity School of Practical Christianity.

One suggested renting a hall in the nearest town, mentioning a number of persons there who would become interested.

Farmer Lovejoy insisted that his park would accommodate more people than the hall, and that the town people would enjoy a Sunday in the country. "Let them come in the morning and spend the day," he hospitably invited. "We'll have a picnic dinner in the park, with morning and afternoon services, and plenty of music."

Thus it occurred that on the following Sunday morning the park was alive with a happy throng. Long tables had been built on the east side, which was nearest to the farmhouse kitchen and the water supply. A large tent roof was stretched above these tables, to insure protection from the sun where the trees failed. Many dozens of camp chairs supplemented the rustic seats and park benches. Rev. Seamour confronted a large and expectant audience. A story telling class for the children had been formed in a remote corner of the park, according to the pleasant precedent long in vogue at the Unity Center in Kansas City. Mothers appreciated this arrangement, which gave them opportunity for undiverted attention to the discourse.

After a song service and the usual opening, Rev. Seamour addressed the company on "The Word."

" 'In the beginning was the Word, and the Word was with God, and the Word was God.' The Bible is sometimes called the Word of God, but God himself is the Word; the Bible is merely a record of the Word, or a record of God, the Divine Logos, the Christ. In its final analysis, the Word is God as creative Power, since by his spoken Word he created all things.

"God, as Divine Mind, thinks perfectly and speaks perfectly, from absolute Wisdom, therefore his creations are perfect and enduring.

"From his perfection in thought and word, the universe and its myriad forms of life were created, with man as the masterpiece. The Psalmist said, 'What is man, that thou art mindful of him?'

"We are the offspring of God, endowed by our Father with life, love, intelligence, power and substance. We, too, speak the words that make our worlds. Mortal man speaks from the sense consciousness; he does not create as God does, but he forms his world, and the character of it while it lasts is in perfect conformity to his words. His world is not enduring. 'The fashion of this world passeth away'—this man-made world, man's body and his environments, his world in externals.

"Man has within himself the power to transform his body and his environments. By the quickening power of the Christ consciousness, he can make for himself an imperishable, incorruptible body of pure Spirit-Substance. Take these words, 'I am not bound by personal consciousness. The same mind is in me that was in Christ Jesus.' Here you have the denial of personality and the affirmation of Christ-Mind. Use these words often; take them into the silence and meditate upon them. You will realize Omnipresence, and will know what it means to be born into spiritual consciousness. Then 'let us not be weary in well-doing: for in due season we shall reap, if we faint not.' In this new birth you become a member of the body of Christ, redeemed by the Word, transformed by the renewing of your

mind. Then you can speak the Word effectively, as did Christ.

"Men who speak from the mortal concept, not knowing the power of words, speak idle, vain and empty words that bring poverty, sickness, and various inharmonious conditions into their lives.

"In the Christ consciousness one places a guard upon his lips and speaks constructive and creative words, only.

"Remember you are not bound by personal consciousness. Personal inharmonies do not affect you; therefore speak no harsh, condemning or rebellious words. Know that it is not God's will or pleasure that you are sick or poor, or that you are living narrow, stinted lives. There is no cause for rebellion in your soul that 'God hath willed it so,' for he never did will it so. Through ignorance of the power of right thinking and right speaking, men have brought evil conditions upon themselves.

"Merely kind thoughts and kind words, while they are good and helpful, are not enough to redeem our bodies and fashion them like unto Christ's glorious body. We must build into our minds and bodies all the qualities inherent in the Father—life, love, intelligence, power and substance. We speak these attributes into manifestation; this is carrying the Word to the uttermost parts of the earth. It is symbolized by Paul's journeyings to different cities, proclaiming the Gospel. To manifest life and health, we speak to the life center, giving it freedom from ignorant thoughts of carnality and limitation, and affirming that it is one with universal, omnipresent, unchanging, perfect, eternal Life. At the power center, (the root of the tongue), we deny all inefficiency, and affirm 'All power is given unto me in mind and body.'

"Tell the love center, which is near the heart, that it is not filled with selfishness, but with the substance of divine, pure, universal Love. Give the substance center,

near the pit of the stomach, the word that there is one pure spiritual Substance, and that out of it your body is formed in perfection.

"Speak words of strength to the strength center, at the small of the back.

"Affirm often, 'I am illumined with Divine Intelligence,' and you will grow in knowledge of the Truth. Have faith; be patient and persistent. Even Christ was not illumined all at once, though he affirmed, 'I am the light of the world.'

"Jesus said, 'The words that I have spoken unto you are Spirit, and are Life,' and 'If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.' This is abiding in the Christ consciousness, and seeing things as he sees them.

"Christ understands Substance as an idea in Divine Mind, expressed in what modern science calls universal ether. It is that out of which all things are formed. Let us get the Substance Idea into our minds, and establish it through faith. Let us not make the mistake of calling it matter, for that is the unreal and transient thing which mortal man has formed.

"In the Christ consciousness of the one Substance, we may speak the word of abundance and overcome the belief in poverty and lack. In the Christ consciousness, we realize the one omnipresent Life, and we can speak the healing, life-giving words that overcome belief in pain and sickness.

"Think of the power and the possibilities that are ours, if we cultivate the Christ within. He has said, 'Come unto me, all ye that labor and are heavy laden, . . . for my yoke is easy, and my burden is light.' We do not have to go far to find him, for 'the kingdom of God is within you.' We may take words of Truth and go within the sanctuary of our own souls for the peace that passeth understanding; here we may find health and wisdom and abundance of all good. Is it easier to live the sensuous life and pay so dearly in pain,

disease and disappointment for its fleeting pleasure? Is it easier to give way to anger, and to say the unkind and unbecoming things, then pay in shame and regret?

"There was a time when humanity was so bound in the chains of its own forging, that it could not rise out of its wretched state. But Jesus came and showed the way out of these woeful conditions.

"Let us keep his words by repeating them and meditating upon them, until they become so fixed in our subconscious minds that they are forever a part of us.

"Is there a worldly ambition we have set ourselves to attain? Right here and now is the opportunity for higher attainment than the world can offer. Jesus Christ was offered the kingdoms of the world and the glory of them, but he rejected the offer.

"What did he gain? He gained the power to give spiritual Law unlimited expression in himself, making a perfect union between the conscious, subconscious and superconscious, thus demonstrating perfection in the body. He gained the victory over death, and he demonstrated the fourth dimension in transmuting his body from visible substance to the invisible, and vice versa.

"The miracles he wrought by healing the sick, cleansing the lepers, restoring sight to the blind, turning water into wine, multiplying the loaves and fishes, stilling the tempest, casting out devils and raising the dead, were mere stepping stones to his final victory. His words are living words; he speaks with greater power today in the still, small voice, which is within each human heart, than he spoke when he walked the earth, a tangible man.

"There is record of none greater for us to emulate, and by the power of the spoken Word we may attain all that he attained."

To see in whatever forms our horizon, nothing but fields, houses or trees, is to be but superficial; all the aspects of things are thoughts of God.—*Victor Hugo.*

THE SUCCESSFUL LIFE

Living in the Heart of Things

B. GERTRUDE HALL

WHAT is it that determines a thing a success or a failure? A thing is a success when it fulfills the purpose for which it was intended. "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men"—not that the salt without savor is absolutely good for nothing, but as for fulfilling the purpose for which it is intended, the salt without savor is a failure.

Then to know when a life is a success—to know when you are a success—you must first have a clear idea, a clear understanding, of what the purpose of life is. And what is the purpose of a man's life? In the first chapter of Genesis we read that God created man (every man) in his own image and likeness, to have dominion over all the earth. The purpose of life then, the purpose for which you were created, is that you may show yourself to be just like God—All-Good—and that you may have dominion over all the earth. Not that one is good for nothing unless he fulfills the purpose for which he was created, any more than the salt without savor is good for nothing. On the contrary—one may be very useful in many ways without even knowing what the real purpose of life is; but the more nearly we come to fulfilling this purpose the greater success are we.

This idea of success is not in accordance with the ordinary idea of the world. Success from the world's point of view is measured by dollars and cents or (and) various other "possessions." Jesus Christ reminds us that "a man's life consisteth not in the abundance of the

things which he possesseth," but a man's life, the success of a man's life consists in his fulfillment of the purpose for which he was created.

Most people are living on the outside of things and they think a man's life does consist in the abundance of things which he possesses; and about the first thing a man wants to possess is health. Living on the outside of things, people desire health. In illness they desire bodily comfort. They have their reward—they experience relief from the illness (either through medicine or the power of thought, according to the thing in which they place their faith), but so long as they are living on the outside it is only relief, and the difficulty returns—or a worse difficulty. And discomforts will continue to return until they learn to live in the heart of things—until they seek that which will release them, instead of seeking mere temporary relief.

One who has learned to live in the heart of things knows that health is just the outside (the expression) of perfect Life [God]—that at the heart of it health is life and life is God; therefore instead of desiring to feel well and comfortable his desire is to know God as the very life that lives him and breathes him. When we know that, when we live in the very heart of life, we experience both health and strength—we feel well and strong—we have fulfilled the purpose of creation at least in this respect, that we show forth that we are the image and likeness of (just like) God—perfect Life.

Living on the outside, people desire all sorts of things, and many, when they recognize the God-power of thought, use that God-power for their personal ends. In business, and in other forms of activity, people attempt to use and do use God for their own personal gain at the expense of others. A young woman of my acquaintance, living on the outside of things, had reason to believe that certain people were trying to prevent her carrying out something which she greatly desired to accomplish. As she expressed it, this ring was work-

ing against her. To say that I was surprised does not begin to express my feelings when she told me that three of her friends were working for her all the time, trying to break up that ring, but they could not do it. Her tone and whole expression showed plainly that they were not believing in one Power (Good); and also that they were not using the power of Love on that ring for the purpose of breaking it up. They had forgotten that "Love never faileth." Think of it! three people worse than wasting their time trying to work adversely upon others! Just suppose that they had learned to live in the heart of things; then they would have united in helping this young woman to realize the Truth—"the Spirit of the Lord is upon you to accomplish this desire of your heart; this desire is God's desire in you and for you, therefore nothing can prevent its fulfillment and all things [even people] are working together for good; working together for the perfect fulfillment of the desire of your heart." In this spirit—if the ring was trying to accomplish something other than good, then it would have been broken up, and all concerned would have been infinitely blessed.

We have no right to use the power of God for the purpose of making other people do anything which we may have in mind for them to do—however beautiful to us that thing may seem. Our work for them is simply to know that the Spirit will fulfill the desire of the Spirit in them and for them; no one knows what the Spirit desires to do in another—only the Spirit in that one knows—thus when we learn to live in the heart of things we recognize only the Christ-Mind in each one, and therefore we know that all things are working together for the good of each one. When we learn to live in the heart of things, all things do work together for good—nothing is against us but all things are working for us. And this is not selfishness, for what is true of one is true of all—no one experiences the fulfillment of the desire of his heart at the expense of someone else, but each

experiences the fulfillment of the desire of his own heart. Just as the air we breathe—no one can take from another, however much air he may desire. There is abundance for each one.

Living on the outside of things, people desire knowledge, learning, companionship, money, love and various other "possessions." "After all these things do the Gentiles seek; . . . your heavenly Father knoweth that ye have need of all these things . . . seek ye first his kingdom, and his righteousness; and all these things shall be added." When we learn to live in the heart of things, we realize that when people (meaning ourselves, as well as others) desire learning, knowledge, wisdom, they are really desiring God, for God is Omniscience—all science, all understanding, all wisdom, all mind. "omni"—the one and only Mind there is in the whole universe. When people desire health, they are really desiring God, for God is perfect life, and perfect life is health and strength. When people desire money they are really desiring God—think of it! all this mad rush after money is really a seeking for God—for money is but the representative (that which stands for), the symbol, of the abundance of All-Good, and All-Good is God. When people desire friends, companionship, love, they are really desiring God, for God is love, God is omnipresence—the one and only presence in the whole universe. So when we learn to live in the heart of things, we know what it is we desire, and instead of saying or thinking that it is knowledge, health, money, friends, personal love, or any other of these outside things, we recognize that what we desire is to show forth (*ex*-press), press out into visibility, more of Good [God]; therefore we devote ourselves to living in the heart of things (seeking the kingdom), and by so doing we gain the whole world—all these things are added, for once we have gained the heart we have gained all.

Practically everything in this life of ours, in this world, has been reduced to a scientific basis except

living—the one thing we all have to do continuously. That one thing, people are apparently content to do in the most haphazard, unprincipled, unscientific way—going directly contrary to the principle in their endeavor to obtain the results, not realizing that the results which they desire are merely results of the correct use of the principle. Living on the outside, people spend their days in seeking the results, the things, and yet we read—(Matt. 16:26) "What doth it profit a man to gain the whole world, and forfeit his life? For what shall a man give in exchange for his life?" When we learn to live in the heart of things, we realize and remember that "a man's life consisteth not in the abundance of the things which he possesseth," but a man's life consists in knowing this Truth of Being, knowing himself to be one with God [All-Good], knowing himself to be God manifest, God visible, the very embodiment of All-Good—and that it is his very nature to show forth that which he is—to ex-press (press out into visibility), to show and to experience All-Good.

When we learn to live in the heart of things, we know that "out of the abundance of the heart the mouth speaketh;" living in the heart of things we think and speak accordingly, and thus we show that we are a success, since we are fulfilling the purpose for which we were created.

Matt. 6:16-18. Most people are living on the outside of things; they have their reward—that is, they enjoy the outside, and they are happy to a degree. When a person feels perfectly well and strong, has no financial difficulties, has all that his heart desires in the form of home life, when the "world moves on with a song," he feels no need for anything else—he feels perfectly happy and content, but his happiness depends upon those outside things; and because he is living just on the outside of things, the time invariably comes when those outside things change and he loses his happiness either through the loss of health, income or other pos-

sessions—or the loss of those who are dearest to him. Such an experience could never come to one who has learned to live in the heart of things, and that is why I want to teach you and everybody to live in the heart instead of just on the outside of things, that you may be spared ("saved") from every unhappiness. The happy person, the successful person, is the one who learns to recognize the heart of every thing and who lives in the heart of things—thus he has dominion.

Remember, you were created to have dominion over all the earth. Dominion is your birthright; it is already yours. You come into your inheritance, you use that which belongs to you, you exercise your dominion by living in the heart of things just as I have shown you how to do. Then let us continually bear this in mind, just as Jesus Christ did, enabling him to show that he had dominion (John 18:37): "I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth"—I am a king; the one purpose for which I am visible in this world is that I may show that I am indeed the embodiment of All-Good.

The successful life, the successful man is the one who, living in the heart of things, knows this to be true of himself—whose one purpose is to bear witness to this truth; or, in other words, to show that this is the truth of himself—the truth of Being—to show that he is the embodiment of All-Good, and that he has dominion (reigns supreme) over all that in any way concerns him. —*Reprinted by request from an old "Unity."*

Let people's tongues and actions be what they will, my business is to be good. And make the same speech to myself, that a piece of gold, or an emerald, or purple should. Let people talk and act as they please; I must be an emerald, and I must keep my color.—*Marcus Aurelius.*

AS TO THE CHARACTER OF SIN

[Extracts from Theologia Germanica. Written 400 years ago.]

The Scripture and the faith and the Truth say, Sin is naught else, but that the "creature" turneth away from the unchangeable Good, and betaketh itself to the changeable; that is to say, that it turneth away from the Perfect, to "that which is in part," or imperfect, and most often to itself. Now mark: when the creature claimeth for its own anything good, such as substance, knowledge, power, and in short sense-man's whatever we should call good, as if it were that, or possessed that, or as if that were itself, or that proceeded from it—as often as this cometh to pass, the creature goeth astray.

What else did Adam do but this same thing? It is said it was because Adam ate the apple that he was lost, or fell. I say, it was because of his claiming something for his own, and because of his I, mine, me, and the like. Had he eaten seven apples, and yet never claimed anything for his own, he would not have fallen: but as soon as he called something his own, he fell, and would have fallen, had he never touched an apple. Behold! I have fallen a hundred times more often and deeply, and gone a hundred times farther astray than Adam: and not all mankind could amend his fall, or bring him back from going astray. But how shall my fall be amended? It may be healed as Adam's fall was healed, and on the selfsame wise. By whom, and on what wise was that healing brought to pass? Mark this: man could not without God, and God should not without man.

Wherefore God took human nature or manhood upon himself and was made man, and man was made divine. Thus the healing was brought to pass. So also must my fall be healed. I cannot do the work without God, and God may not, or will not, without me; for if it shall be accomplished, in me, too, God must be made man; in such sort that God must take to

himself all that is in me, within and without, so that there may be nothing in me which striveth against God, or hindereth his work. Now, if God took to himself all men that are in the world, or ever were, and were made man in them, and they were made divine in him, and this work were not fulfilled in me, my fall and my wandering would never be amended except it were fulfilled in me also. And in this bringing back and healing, I can, or may, or shall do nothing of myself, but just simply yield to God, so that he alone may do all things in me and work, and I may suffer him, and all his work, and his divine will. And because I will not do so, but count myself to be my own, and say, "I," "mine," "me," and the like, God is hindered, so that he cannot do his work in me alone and without hindrance; for this cause my fall and my going astray remain unhealed. Behold! all this cometh of my claiming somewhat of my own.

There is no such thing as a law of sin and death; what we call the law of sin and death is just a belief that there is such a law.

When we believe in and know only the law of the Spirit of Life in us, we find no place in the universe for any thing but Life. It shows us that we are free. Free now, because we are the life, intelligence, substance, power, that God, the Spirit of Life, is.

Holding to this truth until we realize it will clear away any mental confusion to which we may have given place in thought.—*Daily Studies in Divine Science.*

"What I can't understand is that if people want to be loved—and everybody does—why in the name of goodness don't they do a little loving on their own account? You needn't expect to get what you don't give."—"*Kitty Canary,*" *by Kate L. Bosher* (*Hodder*).

"THAT ABUNDANCE OF WATERS MAY COVER THEE"

THE LETTER here given calls attention to a field of demonstration which hitherto has been treated in only an incidental way. Through the power of the Jesus Christ Principle, we have proved our control of bodily states; we have made inharmonious circumstances to take on the peace of heavenly realms; we have found God to be the Supply of physical sustenance.

But the irregularities of climate have received merely occasional attention. That soil, fertility and increase; winds, temperature and precipitations, properly come under the dominion of man, is a teaching supported by the fact that God delegated authority to man in the spheres which man must occupy. That climatic conditions can be regulated, is proved by the results which have attended such efforts as have been put forth in this direction.

Man contacts the climatic elements; he influences their activities. This has been proved in sporadic instances. Elijah brought rain on the land that had long thirsted. His work was not a miracle; the rain came as an effect of a cause which apparently none but the prophet understood. The law that prevailed in the time of Elijah prevails today. It is our purpose to arrange a teaching of man's relation to climate which will be in its domain what the teaching of spiritual control of health has been in its realm.

The practical experiences of those who have demonstrated the power of the word in this respect, will be of great help to others who are taking up the same line of overcoming. Therefore, we ask those of our readers who have successfully met such conditions as are cited in the letter, to write us. State clearly the mental attitude held, the words used. Make your explanation as

plain as you can, using simple language, and avoid using unnecessary words and phrases.

Suffield, Alberta, Canada.

Our conditions are given here, hence my present suggestion and request.

Three years of failure by drought. In all its official writings, the government describes this as a semi-arid region. The spoken and written word brings to pass; at present, from the standpoint of mortal thought, conditions appear serious for all concerned.

We have the drought idea, thought about, talked about and written about in letters to relatives and friends, and even dreamed about.

In 1914 the government came to the aid of those who needed help in drought conditions, and it is thought that perhaps the same measure will have to be resorted to again, in answer to representations and requests made to officials.

I am a member of the Good Words Club, and realize the seriousness of this continued expression of the word drought. In my daily life I meet many farmers; I have tried to show them the contrast between positive and negative words, as life—death; growth—decay; calm—storm; rain—drought; kindness—cruelty; love—hate; politeness—rudeness, etc. I also have explained that the idea thought about and talked about is brought into visibility. Many reply, "Yes, there is a great deal in what you say; I see what you mean."

It comes to me, as a member of the Good Words Club, why cannot some writer of Unity literature prepare a tract on this subject? I could distribute these, and one of the tracts could be inclosed with each Weekly Unity and Unity that comes to the province of Alberta.

Such a work would be educational, and would lead many to higher thoughts and words. I feel that much could be done. The blessing and praising of work done on the farm while seeding, etc., could be taken up,—a valuable teaching where now so much is left to "chance."—*Mrs. G. I.*

To live in the presence of great truths and eternal laws, that is what keeps a man patient when the world ignores him and calm and unspoiled when the world praises him.—*Balzac.*

SUNDAY LESSONS

LESSON 2, SUNDAY, OCTOBER 12, 1919

FISHERS OF MEN.—Mark 1:14-20.

14. Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God,

15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

16. And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers.

17. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18. And straightway they left the nets, and followed him.

19. And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat mending the nets.

20. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

GOLDEN TEXT—*Jesus said unto them, Come ye after me, and I will make you to become fishers of men.* —Mark 1:17.

SILENT PRAYER—*My forces are no longer servants of the flesh, but are obedient to the Spirit of Truth within me.*

It is said that in our development we move in cycles. These cycles are degrees of development, and when one cycle is complete we are ready to begin on the next. We often make the mistake of being discouraged or disheartened during the period of transition from one cycle to the next higher. However, if we really understand the process involved, we will be greatly encouraged, knowing that we are ready for a new experience—a new step in our attainment.

John is imprisoned as Jesus Christ comes to the Sea of Galilee. Galilee means circle, and the experience

here recorded is the description of the progress of an individual. When the intellect has proclaimed the advent of a new state of consciousness and has done what it could to prepare the way for the coming of the new, it fulfills its period of usefulness. As the new ideal comes into prominence, it first attracts the forces heretofore servants of the intellect. Bereft of its powers, the intellect seems bound and imprisoned. We have all experienced this, to some degree.

An old adage gives us the thought that there is nothing else so irresistible in the universe as an idea whose time has come. And it is true that the well developed idea in consciousness becomes an irresistible force in the individual; it gradually calls to its support the forces necessary to its own fulfillment. This is the "fullness of time," or the end of a cycle, which, in reality, is also the beginning of a new cycle in one's life.

Faith is the first of the mental forces necessary in carrying out the new ideal in one's life, even as it has been fundamental in all our previous attainments. Faith is confidence, and confidence inspires action. Faith, followed by action, produces results, bringing ideas into manifestation. Confidence also liberates new forces, and the new activity thus established in man's being sustains him in carrying out yet other ideals. This sustaining force we call strength, and we, therefore, realize that strength can no longer be measured according to standards of the flesh, but that it is the result of new activities through the flesh. Faith, therefore, becomes a working factor in developing the new consciousness, and as a consequent result, we find renewed strength. We then recognize these forces as disciples of the new ideal, and they are definitely called into this higher service. This is not a change in their function, except that they are transferred from material into spiritual service.

Through continued activity in a new line of thought, one's judgment is changed; he begins to judge everything

from an entirely different viewpoint. If the new line of thought be spiritual, instead of seeing each thing in an external relationship, he sees it in connection with the working out of divine ideals. This broader judgment comes as a result of association with inner forces back of manifestation, and eventually leads to the realization that these same inner forces work alike in all men and in all things. This gives one a point of unity with all of life, and consequently a bond of sympathy is established. This sympathy is really love, and through it a consciousness of oneness is established. Recognizing this to be true, James and John [Judgment and Love] are next called into service to one's higher ideals, and no longer function on the purely outer plane.

It will be noticed that all these men are fishermen. The faculties they typify have to do with the increasing, multiplying powers of the mind. It is through a right application of these faculties that the spiritual man grows in wisdom and stature.

DEFINITIONS OF TERMS USED

Development—To unfold more completely. Evolution of possibilities.

Forces—Active powers of mental and physical elements.

QUESTIONS

1. How would you describe the transitory periods in one's life, in which he often becomes disheartened or discouraged?
2. What causes our intellectual consciousness to feel imprisoned at times?
3. Describe the "fullness of time" referred to in this lesson.
4. Describe the functions of faith.
5. What is strength, and how is it brought about?
6. What is the relationship of Judgment and Love?
7. Explain the general function of the four faculties in this lesson.

Lesson 3, Sunday, October 19, 1919.

JESUS IN PETER'S HOME.—Mark 1:29-39.

29. And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John.

30. Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her:

31. And he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

32. And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons.

33. And all the city was gathered together at the door.

34. And he healed many that were sick with divers diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him.

35. And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed.

36. And Simon and they that were with him followed after him;

37. And they found him, and say unto him, All are seeking thee.

38. And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth.

39. And he went into their synagogues throughout all Galilee, preaching and casting out demons.

Golden Text—*Jesus said unto him, Today is salvation come to this house.*—Luke 19:9.

Silent Prayer—*I abide in the consciousness of the living presence of Spirit, and all the forces of my being are lifted up into spiritual perfection.*

It is not enough that man should awaken to a knowledge of his spiritual forces, powers, and possibilities. These forces must become vital factors in one's daily life. They must be definitely applied in bringing forth the spiritual man. One of the preparatory steps to this end, is abiding in the house of Peter with Andrew,

James, and John. One must learn to abide in the consciousness of faith in the spiritual *I Am*. This is the consciousness that strength is not born of the flesh, but that it is the result of spiritual activity; that judgment is not measuring things according to outer standards, but by inner principles; that love is not personal attachment, but union with God and with the Spirit of God in all men. It is through closer association with people that we learn to know them; it is also through closer association with ideas and their activity that we come to intimately know them and convert them into vital agencies in our attainment. We learn the spiritual aspect of our forces, as we begin to associate with them in their spiritual relationship.

This is where the actual work of redemption first begins. The process does not destroy former ideas, even though they be purely intellectual. It is merely a transfer or transmutation of forces, to the end that they may be used in working out greater ideals. The first manifest result of this activity is the freeing of the soul, the mother of Peter [faith]. When the soul is set free there is great exhilaration of the whole man, and the work of redemption rapidly spreads to the whole city —all the faculties and forces of the personal man. Many of these forces are healed, raised up from material to spiritual standards. The authority of this new consciousness then becomes a recognized fact in one's life, and adverse ideas [devils] can no longer make themselves manifest. They are dumb before the Son of Righteousness; when denied expression, they are soon dissipated and their substance is brought under the domination of the Christ man.

In all the work of redemption, the spiritual *I Am* realizes that its power and authority rests with its constant contact with Divine Principle. It, therefore, withdraws at intervals and makes sure of its relationship to Spirit. After such a period of establishing a closer union with Spirit, the *I Am* is strengthened, made ready

to continue its ministry. However, it will be noticed that it takes everything in order, beginning with the tasks at hand, spreading to those in the immediate environment, then "in the next towns," and so on, until the gospel is preached to the entire world.

DEFINITIONS OF TERMS USED

Spiritual I Am—The real, or Christ man. That in man which identifies him in spiritual Being.

Spiritual activity—Conduct in relation to spiritual principle. Movement in accordance with the activity of Divine Mind.

Spiritual aspect—That phase of an idea, or force, which is related to, or viewed from Spirit.

Redemption—The plan and process whereby man is lifted out of mortal consciousness into spiritual consciousness.

Personal man—Man who has thought himself personal, or separate from God.

Adverse ideas—Ideas which are contrary to the Divine Ideal in man.

Divine Principle—Principle which is fundamental; general Truth. Divine Principle is fundamental Truth in a universal sense, or as pertaining to God, the Divine.

QUESTIONS

1. How is spiritual knowledge first established as a part of man's consciousness?

2. Describe the difference between faith, strength, judgment and love, in their physical and spiritual relationships.

3. Is the redemptive process destructive to old states of consciousness?

4. Where does the actual work of redemption begin, and what takes place in the redemptive process?

5. How does the spiritual *I Am* maintain its spiritual identity?

6. In what order is the redemptive process carried on?

Lesson 4, Sunday, October 26, 1919.

A LESSON IN TRUST.—Matt. 14:22-33.

22. And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away.

23. And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone.

24. But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary.

25. And in the fourth watch of the night he came unto them, walking upon the sea.

26. And when the disciples saw him walking on the sea, they were troubled, saying, It is a ghost; and they cried out for fear.

27. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28. And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters.

29. And he said, Come. And Peter went down from the boat, and walked upon the waters to come to Jesus.

30. But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me.

31. And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt?

32. And when they were gone up into the boat, the wind ceased.

33. And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.

Golden Text—*I believe; help thou mine unbelief.* —Mark 9:24.

Silent Prayer—*I am established in the overcoming faith of God through Christ, and I walk, serene and safe, over the sea of mortal thought.*

To walk the waves of troubled thought without sinking down into them, requires the established faith of Jesus in the power of Spirit. Peter represents faith in its various stages of development.

When our faith in the power of Spirit to sustain us under all conditions is but partially developed, we are

apt to sink into the thought waves about us when they become boisterous.

Doubt is the Satan of every man. "O thou of little faith, wherefore didst thou doubt?"

Doubt is the root of weakness, mental and physical. If men had faith in themselves, in the ability of the Spirit within, they would become giants, where they are but pigmies.

The difference between the successful men and women of the world and the failures, is not one of brain structure, nor of mental ability, nor of physical strength; the difference is one of *confidence in the true self.*

The world is full of ambitious people, people who seem to have success before them. They start out bravely, but they disappear in the boisterous winds of adversity—they are swept under by elements as weak as water. Could these but know the mighty power right at hand, and should they cry out with the Peter faith, when they begin to sink, "Lord, save me," they would be raised up and made superior to the seeming adverse conditions about them.

The great majority try to walk the waves of life in their own personal strength. Ability with them is not of the unlimited Christ character, but a mere mortal standard.

If you link your fortune with Christ, you cannot fail, you cannot be defeated. It does not make any difference how great the disaster which may seem to have befallen you, if you join hands with the living Christ within and about you in the realms invisible, and invoke his almighty succor, you will make your seeming defeat a stepping-stone to higher things.

DEFINITIONS OF TERMS USED

Thought waves—The activity set up by thought, moving in the consciousness of man.

Winds of adversity—Currents of thought which move contrary to the desired course of the man.

Personal strength—Strength conforming to the standards of the personal man.

QUESTIONS

1. Why is a full development of the faith faculty necessary?

2. What is the great adversary in man's mind?

3. What would take place with man if he had a living faith in the Christ Principle within himself?

4. What causes the difference between the man of failure and the man of success?

5. What is the great secret of true success?

LESSON 5, SUNDAY, NOVEMBER 2, 1919.

TEMPERANCE LESSON.—Jeremiah 35:1-8, 12-14, 18, 19.

1. The word which came unto Jeremiah from Jehovah in the days of Jehoiakim the son of Josiah, king of Judah, saying,

2. Go unto the house of the Rechabites, and speak unto them, and bring them into the house of Jehovah, into one of the chambers, and give them wine to drink.

3. Then I took Jaazaniah the son of Jeremiah, the son of Habazziniah, and his brethren, and all his sons, and the whole house of the Rechabites;

4. And I brought them into the house of Jehovah, into the chamber of the sons of Hanan the son of Igdaliah, the man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the threshold.

5. And I set before the sons of the house of the Rechabites bowls full of wine, and cups; and I said unto them, Drink ye wine.

6. But they said, We will drink no wine; for Jonadab the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye, nor your sons, for ever:

7. Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents; that ye may live many days in the land wherein ye sojourn.

8. And we have obeyed the voice of Jonadab the son of Rechab, our father, in all that he charged us, to drink no

wine all our days, we, our wives, our sons, or our daughters;

12. Then came the word of Jehovah unto Jeremiah, saying,

13. Thus saith Jehovah of hosts, the God of Israel: Go, and say to the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith Jehovah.

14. The words of Jonadab the son of Rechab, that he commanded his sons, not to drink wine, are performed; and unto this day they drink none, for they obey their father's commandment. But I have spoken unto you, rising up early and speaking; and ye have not hearkened unto me.

18. And Jeremiah said unto the house of the Rechabites, Thus saith Jehovah of hosts, the God of Israel: Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he commanded you;

19. Therefore thus saith Jehovah of hosts, the God of Israel: Jonadab the son of Rechab shall not want a man to stand before me for ever.

GOLDEN TEXT—*Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.* —I Cor. 10:31.

SILENT PRAYER—*I do all to the glory of God; in all that I eat, drink or do, I acknowledge the presence of Spirit.*

Characters and places in this lesson represent positive spiritual ideas, such as exalted praise, merciful, God's light, God impelled, God healed, God established, work of God. When man is exalted in the light of God, when he is impelled by the Spirit of God, and when he realizes the healing of God, even when he feels established in the work of God, there is great necessity to prove his spiritual stability. He is, therefore, put to the test and invited to avail himself of false stimulants.

Tests are often looked upon as temptations, but to the one who is established in Divine Ideals they are not temptations, but opportunities to prove one's strength. It is in the face of such tests that strength and stability are developed.

The plant that grows in a hothouse may be very beautiful, but it is always frail and incapable of meeting the activity of Nature's elements. Plants and men developed in carefully protected environments easily succumb to adversity. Compare the hothouse plant with the great forest trees that have spent their entire existence out in the open, in the face of the forces of Nature. Strong winds have but caused them to send their roots deeper into the earth; cold has but caused them to be more hardy and rugged, while the weight of much snow and ice has but strengthened them until they have developed into giants of the forest. This is the great underlying reason for the teaching that we should be in the world, but not of it. Man was given dominion over the fowls of the air [thoughts in the mind] and over the beasts of the field [thoughts in the body].

It is generally known that we become more and more dependent on the things upon which we rely. Through the use of false stimulants we become dependent upon them, and fail to receive the full benefit of the quickening forces of the inner life energy. The reaction of a false stimulant is retarded action, and the effect is to ultimately crystallize and preserve old states of consciousness. However, the one who realizes the power of the Spirit does not refrain from false stimulants through compulsion or fear, but from choice. He values the quickening influences of his own inner forces, just as a strong man values the power of his own strong muscles, and refrains from anything that in any way weakens them. The quickening which comes of the Spirit enlivens the whole man, renews mind and body, and instead of living in a crystallized body man lives in a body that is being constantly renewed.

The children of Israel, being commanded to live in tents instead of houses, symbolize the progressive spiritual man who never allows his ideas to become crystallized, fixed or final, who sees to it that they are receptive to new revelations and expressions. Spiritual progress

is readily made when one is free from fixed or rigid ideas. This does not mean that he is to have an unstable consciousness. His mind is stable, because it is established in the one Infinite Principle, and his determination is that his life shall be a constant progression toward higher, spiritual standards. He is always at home in the consciousness of the ever-present Spirit, which always unfolds in him with new ideals of expression. Therefore, the edict of the Lord is that Jonadab [God impelled], the son of Rechab [horseman or power] "shall not want a man to stand before me forever." The God impelled, Son of Power, shall never lose the consciousness of the Divine Presence. It is through false stimulants that the vision of the soul is impaired. He who is subject only to the Divine Impulse lives with an ever increasing vision of his oneness with the Infinite.

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DEFINITIONS OF TERMS USED

Spiritual stability—Ability to maintain a spiritual ideal in the presence of any condition.

False stimulant—Any external element introduced into man's being which excites activity not characteristic of his natural state.

Quickening forces—The natural activities of a spiritual consciousness that give renewed vitality to the whole being, and at the same time make the cellular structure of the body more alive.

Crystallized—Fixed; unresponsive.

QUESTIONS

1. What value comes to spiritual man in meeting tests? Illustrate.
2. What is the result of using false stimulants?
3. Why does spiritual man not rely upon false stimulants?
4. What does the command to the children of Israel that they should dwell in tents, mean to the indi-

vidual? Does this tend to an unstable state of consciousness?

5. Explain the meaning of the statement that Jonadab "shall not want a man to stand before me forever."

LESSON 6, SUNDAY, NOVEMBER 9, 1919.

PETER'S GREAT CONFESSION.—Matt. 16:13-24.

13. Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is?

14. And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets.

15. He saith unto them, But who say ye that I am?

16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.

18. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.

19. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

20. Then charged he the disciples that they should tell no man that he was the Christ.

21. From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.

22. And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee.

23. But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men.

24. Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me.

GOLDEN TEXT—*Simon Peter answered and said, Thou art the Christ, the Son of the living God.*—Matt. 16:16.

SILENT PRAYER—*Through the awakening of the Spirit of Discernment I see the Christ in all men.*

There is a realm in consciousness that is ambitious for temporal conquest and dominion, designated in this lesson as Cæsarea Philippi. This is the realm where personality has to be met and overcome.

The faculties of man [disciples] have to be educated in spiritual understanding. They are connected with the world of Spirit within and with the world of form without. When the spiritual anointing, which is a quickening and broadening of the understanding, takes place in the individual, there is sort of a "quiz club" in the mind, and we ask and answer our own questions.

"Who do men say that I am?" What does personality say about this new consciousness? We have not thought about the real identity, nor meditated upon the deep questions of existence. But the pouring into the mind of the light of Spirit agitates these most important problems of our being, and we begin to ask what it all means. Personality sees all things in a personal way. The new consciousness is asserting itself, and we are forced to give it attention. The first thought is that it is personal in its character, "Elijah or one of the prophets." This is the testimony of men,—the many minds that are not yet in the understanding of Principle. When the question is submitted to the untrammeled discernment of Truth, which is native to everyone, the reply is "This is the Christ."

Inward confession of this great truth is absolutely necessary to its ultimate perpetuation in consciousness. When we say in thought "I am it," we lay right hold of the *substance* of the mind, and a foundation is made that forms a basis for a new man. "Let Christ be formed in you." Simon Peter was once designated as the *rock* upon which the Christ should build his *ecclesia*. This was not a temporal church, as has been interpreted

by intellect, but an aggregation of ideas in mind, based upon principles.

"And . . . he charged them that they should tell no man what things they had seen." This revelation that the real of man is Christ, is a matter of individual experience. It cannot be explained to one in personal understanding, because those who have not had this degree of mind opened can form no comprehension of it. Many anointed ones have proclaimed, "I am Christ," and the world has condemned them for claiming to be Jesus of Nazareth, for he is the only Christ which personality can comprehend. All attempts to explain the character of the Christ of God to intellect are futile. Spiritual things must be spiritually discerned.

This mighty revelation that man is in fact the very Son of the living God, is too stupendous for even the illuminated one to comprehend and retain at once. It suffers many things at the hands of the "elders" and "chief priests," which are the traditional beliefs and ruling religious ideas. These do not give up to the spiritual man at once. In fact, they assert their power to extinguish him for a season. He is "killed," but shall "after three days rise again."

These three days are three movements of mind, which may be designated "perception, realization, manifestation." The realizing degree has its part in the subjective consciousness and is accompanied with more or less darkness. The clear light of first perception is obscured, yet we know that changes are going on in consciousness, and if we are wise, we will accompany the Christ down into this tomb of matter within us and assist in every way in overcoming the hereditary sins of the flesh.

Peter, the undisciplined discerner of Truth, would escape this work in subjective consciousness, and openly rebukes the idea that it is necessary to suffer any such discipline. This attitude Jesus designates as "Satan." It is the superficial way of looking at man—a surface

view only. The fact is that we are the composite of many men and women; the residue of former lives is stored up in our subjective minds and must be lighted up by the Christ when he is buried in this tomb of personality.

We must give up the personal life if we want the spiritual life. Mortality and mortal ideas fall far short of Spirit, and they must all be surrendered before we can enter into eternal life. The old version says it is the *soul* that is lost but the new gives it as *life*, instead of soul. It is not a question of preparing the soul for heaven after death, but a demonstration of *life* right here and now.

DEFINITIONS OF TERMS USED

Perception—To mentally comprehend or see.

Realization—To make one's own in apprehension or experience. To know spiritual reality.

Manifestation—The outward effect of expression.

Subjective consciousness—The subconscious in its work in the body, carrying on the bodily functions; thought realms beneath the conscious mind.

Undisciplined discerner—The discernment untrained according to spiritual standards, and as likely to function in connection with evil as with good ideas.

QUESTIONS

1. Why cannot man comprehend at once the full significance of the fact that he is the very son of God?

2. What do the three days preceding the resurrection mean?

3. Is it necessary for man to go down into the tomb of his own dead past to carry on the work of resurrection?

4. What must happen to mortal ideas before we can enter into eternal life?

5. What is the difference in the manner by which

the personal man and the spiritual man judge the working out of events in the individual?

6. Through what faculty is the Christ revealed to man?

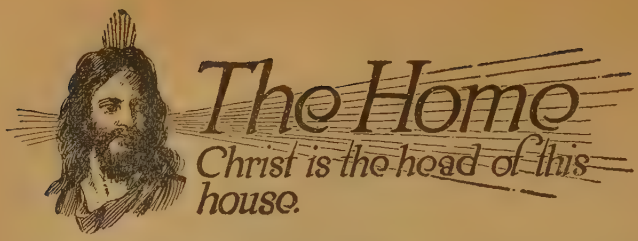
MEDITATION

Man's life is a very complex matter; he is lord over a kingdom, for not only has he power over himself, his own body, his thoughts and actions, but he must see to it that there is a proper degree of order in his household, in his business, in his work, in every single corner of his place in life where he has power to direct and the right to rule.

Nor is this all, for his influence exists beyond the limit that is generally supposed to exist, his power radiates from him to every single thought, idea and activity that he has engendered; these all need his sustenance and further direction if they are to continue to live. His power reaches other men of like ideals and work to his own, and influences them without his positive intention to do so, and without their knowledge perhaps of his very existence. "For none of us liveth to himself."

The love and trust, the loyalty and courage which he radiates to others will return to himself with added power and in this way there will be established a constant outflow and inflow in every properly adjusted life; where the inner light is bright and shining with plenty of warmth and vigor at the center, there will be a healthy outflow. The person will be gentle and full of love, energetic and cheerful; and the life, as a whole, will be well-ordered and useful, for others will love and trust him.—*Marsland.*

God rejoices in no power so much as the power to give and to forgive. Why then should we not purge our hearts of a desire for revenge? Are we greater than God?—*Father Byrne.*



The home came from heaven. Modeled on the Father's house and the many mansions, and meant the one to be a training place for the other, the home is one of the gifts of the Lord Jesus—a special creation of Christianity. —JAMES HAMILTON.

HOME MAKERS

IMELDA OCTAVIA SHANKLIN

The home is the child's social model. What he sees and hears in that period when the plastic mind is taking on its most enduring impressions, almost invariably are adopted as his life's standard of relationship to the world.

The character of the music played on an instrument so affects the apparently insensate atoms of the mechanism, that some musicians can tell by the response of the instrument, the expression which it has been required to give.

No instrument of wood and metal can compare for sensitiveness with the human organism. No other instrument of expression approaches the human soul in delicacy of response to environment. The artiste protects from profanation the medium of his musical expression. He would cease to be an artiste if he ceased the vigilance which secures a sacred medium for the rendition of his sacred message.

Shall the supersensitive mind and body of the child be less tenderly guarded than the instrument of wood and metal? Not if the parent is an artiste, seeking to express to the world a sacred message through a sacred medium. Here, in this little one, are the complexities

that none but its Maker can understand. Therefore, those who have been given the keeping of the instrument, who use it as a means of speaking to humanity, must understand that the child is an opportunity for the creation of divine harmonies. An iconoclast may hammer upon the keys of a great organ in a cathedral; he will not produce music; he may even put out of response those fine accordances which are the creations of artistic touch and appreciation. He may beat upon the keys with a sledge, and the upmost of his vandalism is the injury of a mechanism which can be repaired. But when the iconoclast wreaks vandalism on a newly embodied soul, a much greater injury than this is done.

The child goes out from his home, a living exponent of the principles of that home.

Much grace is needed in the heart of the home maker; much wisdom, as well. The supply of grace and wisdom is equal to the need. Life is not a game of chance. It is a succession of causes and effects. Those who have been called to parenthood have every opportunity to succeed divinely.

The real evangelism of Christ is preached by the life of the consecrated home maker. Of little worth is it to exhort children, unless the exhorter lives his doctrine. Of little avail is it for bickering parents to extol the value of peace. Even though contradictions between the inner and outer do not appear on the surface, the child knows when the thing said does not correlate the thing cherished in the heart. Hence it becomes imperative that we do not offend one of these little ones, for the offense warps the child, and reacts upon the offender.

Honesty, virtue, courage, reverence, within, first of all, are essential to true home making. When the soul securely enshrines these graces, there will be no lack of them on the surface. The responsive soul of a child, played upon by these forces, will grow in beauty. Out from the home he goes, an evangel of righteousness. The influence that has molded him, in turn helps to

mold the world along the lines of higher living.

To such a home as this, humanity is indebted for its greatest benefits, and in grateful appreciation for the good wrought, the child and the world rise up and call such home makers blessed.

THE ENDURING BOND

Once there was a woman who loved a man, and he died; and she sought some way to reach him where he was, and could not. And One came to her and said, "I have been sent to help thee, for thy crying has been heard; what is thy need?"

And she answered, "That I might find the soul of my husband, who is dead."

And the Shining One said to her, "That may be done only if there is a bond between you that death could not break."

And she said, "Surely there is a bond! I have lain in his bosom; I have kissed his dear hands over and over, for love of him."

But the angel shook his head and said, "There is no bond."

Then she raised her head proudly and said, "Surely there is a bond. I have held his children in my arms; with their innocence have they bound us together. By the sorrow in which I bore them, there is an enduring bond."

But the angel said, very sadly, "Even this will not suffice."

Then the woman paled; but she said, "My Spirit and that of my husband were one; in naught were we separate. Each answered each without speech. We were one. Does not this hold?"

But the angel answered, very low, "It does not hold. In the domain of death all these bonds of which thou speakest crumble to nothing. The very shape of them has departed, so that they are as if they never

were. Think yet once more before I leave thee if there is one thread to bind thee to him whom thou lovest; for if not, he has passed from thee forever."

And the woman was silent; but she cried to herself desperately, "He shall not go from me!" And the angel withdrew a little way, and the woman thought a thought, with deep inward communing; and after a space she raised her pale, drawn face, and gazed with timid eyes at the pitying angel.

And she said, though her voice was as the last whisper of the dying waves upon the shore, "*Once, but long ago, he and I thought of God together.*"

And the angel gave a loud cry; and his shining wings smote the earth, and he said, "Thou hast found the bond! thou hast found the bond!"

And the woman looked, and lo! there lay in her hand a tiny thread, faintly golden, as if woven from strands of the sunlight; and it led through the darkness into the light.—*Anon.*

THE LAND OF MAKE-BELIEVE

I do believe, sometimes, that we come from a land of make-believe. . . . The little thing that lies there in the cradle is fairly steeped, from the beginning, in the essences of some prenatal existence. Else why does he so quickly turn back in familiar paths of magic, enchantment and disembodiment? He does not have to be taught this! It exists, naturally, just as the fading pictures of the screen abide an instant, while being replaced by new—the earlier ones never to have been seen unless they had previously existed.

We begin life playing, and play is all in all. Few children do any daily task except they reconstruct it into play, in which enchantment, or fairies or magicians play the major part. I remember never to have been able to study unless I conjured up some helper over my shoulder, a sort of beneficient disembodied influence pointing out with its finger the easy way. Did you ever

do any kind of a task, as a child, unless you cheated yourself with make-believe? Were you sent on an errand, you went away—if at all—champing furiously on the bit, scarcely restrained, a winged horse, swifter than eagles. We have seized upon this inborn faculty of childhood in reaching back into powers and processes of its past, to teach children by play to learn about Things. We have used this residue of the land of make-believe, to mix with earth, where we find its precipitation in accomplishment. The "methods" of kindergarten et cetera, are of this sort. We commercialize fairies and make vehicles of dreams. Children are willing to forego realities at any time, if they can live in that past of mystery, and thereby dream again. You would hoe weeds by the hour if you could get your mind into the attitude that every weed whose head you chopped was a dragon or a Bluebeard! I have related how easy it was to get wood sawed for the kitchen woodbox by assembling a crew of boys to play "steamboat." One boy on the bucksaw; another boy steering the ship; another boy at the throttle; while the buck-saw-boy, under their captaincy, sawed the wood. Thus there was a 66 2/3 per cent reduction of labor on my part and increased efficiency, as the boy at the saw agitated himself to and fro in response to commands of "full speed," until his eyeballs fairly protruded. You and I lived for ten years in make-believe! We never drew a breath of realism. We "played" robbers; pirate; Alladin and The Wonderful Lamp; Indians; trappers; fairies; magic; semi-gods; demons; dragons; princes; mysteries; soldiers; sailors and adventures in other worlds. We did not even talk realistically if we could help it. We invented strange tongues. We crawled into caves and under barns and into hiding places, and trembled with vague fears as though in another half-remembered existence! We swam under water, because down there it was still and dreamy, and we could fancy Neptune on one side and a mermaid on

the other. Even our games of the athletic sort had hard competition, often against these sudden, swiftly recurring periods of mysteries when the game would lag, some atavastic "spell" comes over us and with silence or low voice we gather under the old oak to consult the oracles of our earlier existence. Every boy remembers these brooding hours among groups of fellows.

Parents, sometimes, worry about these evidences of marked tendencies of the boy and tremendous inaccurances on the part of the girl; but in reality it is nothing to give one concern. Children walk in a mist and through a puppet show. They bother very little with fact. They are passionate after dreams and unconcerned as to realities. They have a fever of unrealism in their blood and can't be bothered as to what they did recently. How can you expect a little girl, who, even at this moment is living the part of a princess in the Kingdom of Ariel, to be absolutely sure as to whether or not she has been in the jam pot! How can you expect a boy, who for the past half-day has been killing dragons, to remember whether or not he "forgot" his mother's commands and went in swimming! You don't expect a poet to be accurate in money matters; or a dreamer to be accurate in statistics! As Stevenson says, "You don't consider how swift the child is to weave what he has seen into bewildering pictures, and that he cares no more for what you call truth, than you for a gingerbread dragon."

And now, older grown, dreams go and come, and we can make them as we please, which a child cannot; for with him the dreams make themselves. I have come to the notion that from ten years of age to sixty, in the man who lives to be seventy years of age, we acquire a partial control of the land of make-believe. We build castles in Spain for our amusement. We have certain fair houses, for instance, whose doors we open every night, and thereby enter into the land of sleep. I have several of them, suited to my mood, at 10 p. m. Their

doors swing open noiselessly, and there are vast halls and silent, strange rooms and wonderful folk, and I am "the king of the fair countree." And then, (of this I am told) beyond the age of sixty, dreams gradually regain ascendency after the manner of childhood. Men and women see strange visions, tempered by experiences of this world. There is more dross in them than were in those dreams they had when they entered this world; but it is the same persistence of the inevitable and the inescapable. It is a bit of endowment from æons of spiritual existence!

* * * * *

And so we shall not bother the children any more than they bother us, as to all the land of make-believe. It is our best inheritance. "They will come out of their gardens soon enough," says Stevenson, "and have to go into offices and the witness box. Spare them yet awhile O conscientious parent! Let them doze among their playthings yet a little! for who knows what a rough, warfaring existence lies before them in the future?"—*A. G. S., in Lewiston (Mo.) "Journal."*

A house is no home unless it contains food and fire for the mind as well as for the body. For human beings are not so constituted that they can live without expansion. If they do not get it in one way, they must in another, or perish.—*Margaret Fuller Ossoli.*

All training that does not encourage the child to look into the Unseen for his power, not only holds but draws him to the commonness of the herds.—*Will Levington Comfort.*

God's ways seem dark; but soon or late,
They touch the shining hills of day,
The evil cannot brook delay,
The good can well afford to wait.

—*Whittier.*

OUR PAGE OF BLESSINGS

"Thanks for bread," [is] the simple grace that every Norse child says, as it leaves the table after each meal.—*From "The Birds' Gleaners."*

Thou all-loving Father, our thoughts are stayed upon thy indwelling Presence, and we know that thou art our bread and wine, our Life and Substance. We give thanks that thou art nourishing us with thy spiritual food, and know that thou art constantly increasing and multiplying good in all things for us. Through thy Power, Life, Strength and Purity, our minds and bodies manifest like unto thyself, and we are forever conscious of our inseparable interrelation with thee.—*M. W.*

Infinite Spirit, we thank thee for this manifestation of thy bounty. As we eat, may our realization of thy all-providing and indestructible substance be increased. —*E. V. I.*

May the spiritual ideas which this food represents grow in our minds until the measure of fullness found in Christ—the Likeness and Image of God—is made manifest in our bodies and affairs.—*M. C. O'N.*

We thank thee, Father, for thy ever-present abundance, for wisdom and judgment, for the pure Substance of Spirit, which nourishes, satisfies and heals.—*J. W.*

Our heavenly Father, we rejoice that you are everywhere present as Life and Substance. We give thanks for the knowledge that this food before us is permeated with the rich, radiant, renewing life and energy of your creative Word, which will build strength, harmony, beauty, energy and glowing health, into every cell of our bodies.—*L. F.*

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help if you have faith in the power of God.

We will instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." All letters are confidential.

UNITY SCHOOL OF CHRISTIANITY,
SILENT UNITY DEPARTMENT
Tenth and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

Held daily at 9 p. m.

October 20 to November 20, 1919

Divine Love is now working mightily in me, renewing and restoring me to health and wholeness.

PROSPERITY THOUGHT

Held daily at 12 m.

October 20 to November 20, 1919

The mighty Spirit of Divine Love, expressed in me, draws to me an abundance of all good.

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

In telling of your revelations of Truth, you must be directed by the Holy Spirit within you. There are times when spiritual things are "secrets" as it were, between the individual and his Lord. They should be kept and pondered over in mind, and not talked about; the seed that has been planted in the earth, if it is dug up and brought to light before it has sprouted and sent up the blade in an orderly way, will die; so the light that was revealed will pass out of consciousness without bringing the good into manifestation, if expressed out of season.

On the other hand, there are steps of faith that one takes, there are demonstrations and revelations that should be told, for, "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10). Do not let fearful thoughts keep you from testifying to the truth. You will know of yourself whether you are refraining from telling your good because you are fearful that it will not come true, or whether you are really led by your own indwelling Spirit of Truth and Wisdom to conceal the matter for a time, until it has grown stronger and clearer.

* * * * *

All true satisfaction is in Spirit. Regeneration is not a repression of the senses by the will power; it is the lifting up of the whole man, including the soul and body. Do not, therefore, in a personal way either re-

sist or welcome the appearance of sexual desire. Seek rather in all your ways to follow the advice of Paul, as given in Phil. 4:8, "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." In thus lifting up your thoughts and centering them only on that which is good and pure, you will change your body and its desires. The desire to express in sense ways will disappear, as you cease your thoughts of sex and learn to give all the substance of your thinking to the mental and spiritual upbuilding of your body and affairs.

* * * * *

You give way to temptations of weakness and lack, instead of holding steadfastly in faith through seemingly adverse appearances. The believer is not promised that he shall be exempt from trials of faith. Old states of consciousness that have not yet been overcome, seem at times to work out in the body and affairs, causing things to appear unlike the perfect good one is seeking to establish in mind. This is the time to be more steadfast than ever, and to hold to the Truth in spite of appearances. "Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him." If one falls back into fearfulness when he meets one of these "empty" places in consciousness, he simply puts off his day of salvation. It is as though you started by automobile to Kansas City, got a hundred miles or so from your home town, met with something that seemed discouraging, and went back fifty miles. Then you became encouraged, and started again toward Kansas City. You have that fifty miles to make up. If you keep doing this over and over, getting discouraged and going back and then starting over again, you would make a long trip for yourself,

and possibly fail to get here. You are doing quite like this in your spiritual efforts. When you meet an unredeemed state of consciousness and it manifests in what appears to be a "slump," you become discouraged and wonder what is the matter, and why things happen the way they do, etc. If you wish or expect to really progress in the Truth and grow strong and build character, you should be joyous and full of faith, and steadfastly hold to your good, not letting any of the outer appearances "move" you when old things come up for adjustment. In remaining true to your faith, you will come out of every seeming trial stronger, and with a richer consciousness of good, until in time you will realize "abiding" health and abundance. Instead of slipping back to your starting point each time and having to build up again, you will find yourself advanced many miles on your journey, when you overcome a temptation to think and believe in error, instead of in the unchanging Good.

* * * * *

In reference to your question regarding the origin of physical man:

God's life does operate in and through the body consciousness, but unless man is awakened to the Truth that his body is spiritual, he has no conscious connection with the Life Idea as it exists in the mind of God. The body is intelligent substance, shaped by the thoughts. As we spiritualize the thoughts, the body shows forth the immortality and incorruption spoken of by Paul. The Perfect Body Idea is omnipresent, and we bring it into visibility when we make connection with it through acknowledging our bodies to be spiritual. If man's body does not show forth perfection, it is because he has not established his thoughts in spiritual substance, but sees instead a limited expression of substance, which he calls matter. Matter is a false appearance, a result of wrong combination of ideas.

God's creation is in the ideal, and this creation is

perfect. In the second chapter of Genesis the "Lord God," or "Jehovah God," which is the *I Am* identified with the consciousness of form, brings forth the ideals imaged by God, as recorded in the first chapter. It was in the use of some of the faculties of mind that imperfection crept in. Man became more concerned with his powers of creation than with the Source of creation; he looked to the effect, instead of to the cause; he looked to the re-action of the thought, instead of to the idea itself. These mental actions are eating of the "tree of the knowledge of good and evil," as recorded in the 17th verse of the second chapter of Genesis. The tree, which is both the Idea and its powers of reproduction, is good, because planted in the Garden of Eden, but the formless is the Reality.

God's crowning creation is the Divine Idea Man, and to this Man was given all power and dominion. All that there is in God is in this Man, and this is the Man which brings into visibility the ideas of God [Divine Mind]. Only by understanding the Truth about this Man, and holding ourselves in the true consciousness, can we touch this Idea [Christ] within us, and carry out God's perfect ideals for his offspring, which have a three-fold expression—Spirit, soul and body.

What we term evil in "mortal thought," is in reality a consciousness of *separation* from the Source of Truth. It was this characteristic of thought that led to man's downfall—his falling away from the perfection of the Divine Ideal.

God is the final Reality; beyond him human thought cannot go; short of him it cannot rest. Thought about God is thought in its farthest reach. Experience of God is the deepest need and desire of man; consciousness of it his joy and strength, his transforming power.—*Charles Sumner Nash.*

God and Nature met in light.—*Tennyson.*

Love

Divine Love is now working mightily in me, renewing and restoring me to health and wholeness.

The Mighty Spirit of Divine Love, expressed in me, draws to me an abundance of all good.

SILENT UNITY HEALING

HEALTH

Los Angeles, Cal.—At the time we asked your prayers, my brother was in a tuberculosis hospital, but has now been discharged as well. He has also been released from government service. He is home again, in perfect health. There does not seem to be words enough for me to express my gratitude for your loving prayers.—*Mrs. S. G. U.*

San Bernardino, Cal.—I wrote you for prayers for a finger which had become infected by a poisonous thorn. Almost immediately after I sent you my letter, the finger ceased to pain me. Three days after, the thorn came to the surface. To me the demonstration was simply miraculous, for everyone kept talking about blood poisoning, and as I had to use the typewriter all day, the exercise aggravated the trouble. The wound healed without even a scar. God bless you and your good work.—*L. H. M.*

Bellingham, Wash.—I have laid aside my glasses which I have worn for three years, and have not used them for ten days. I praise God for my freedom from glasses.—*B. W.*

Bellevue, Wash.—My son, for whom I asked your prayers, was very sick with malarial fever, and with no prospects of coming home. Through the blessings of your prayers a way was opened up, and he is here now, in good health and working every day. My grandson went to war, and was in the thickest of the fighting. He came through without a scratch. It is all owing to that little book, which I sent him before he went "over seas," "A Truth Student with the Soldiers," that he came home safe through the protection of the Spirit. After writing you for prayers for prosperity, my daughter secured a good position, and last week she was promoted. I cannot tell you how I have been helped through Unity literature. Praise God from whom all blessings flow.—*M. J.*

Kansas City, Mo.—I am indeed thankful for your prayers. I was healed of kidney trouble, two days after I wrote you.—*E. P.*

Turlock, Cal.—Since my husband was healed so wonderfully of appendicitis, without operation or medicine, he is not only willing for me to come to Kansas City to study, but is also willing to come himself. These are wonderful demonstrations.—*F. T. H.*

Toronto, Ont., Canada—I was nearly frantic with earache, and could not treat myself effectively. I sent you a telegram, and about the time it reached you, I suddenly fell asleep. The following two days I had heavy discharges from my ears, and since that time I have had no pain. In no other way could I have had such quick relief, and I desire to thank you for your prayers in my behalf. Accept the inclosed offering.—*F. R. H.*

Brighton, Col.—We thought my little granddaughter had run a nail into her leg, as I told you when I asked for prayers for her. The doctor had operated on the leg and scraped the bone, but it did not improve. Three weeks after writing you, a splinter as large as a match came out of her leg. It had gone through, coming out on the opposite side from where it had gone in. The soreness is all gone and the healing is progressing rapidly. We are very grateful for this demonstration of God's power to heal.—*Mrs. E. S. T.*

Jacksonville, Texas—I wrote you for prayers for my son, who was ruptured. It is now more than six months since he was healed. He is as sound and well as anyone could be. I pray God's richest blessings to be ever with you in your noble work.—*J. L. McC.*

Center Hall, Pa.—I wrote you yesterday, asking your prayers for my little grandson, who was quite ill with a cold. He could retain nothing on his stomach. After mailing the letter, he began to improve, and today he is entirely well. God bless you for your good works.—*Mrs. C. S. T.*

Long Beach, Cal.—Our baby had bowel and stomach trouble, and I telegraphed you for help. He improved at once. Now he is in excellent condition. I thank you for your prayers.—*Mrs. M. W.*

Chicago, Ill.—I thank you for your prayers. The goiter disappeared, leaving not a trace.—*M. M. F.*

Walnut Grove, Minn.—This is the fourth year I have read and studied Unity, yet in this first lesson new truths have opened to me. The rheumatism which seemed to have a great hold, has left me, and certain things I have been affirming have been manifested.—*E. B. S.*

Los Gatos, Cal.—I missed two and a half years in Grammar School, on account of having trouble with my hip. Through Silent Unity I was healed. Unity saved me from the life of a cripple, and from death, when no help seemed possible; so you see I have much for which to be thankful.—*H. M.*

Findlay, Ohio—It is with a grateful heart that I write you of the wonderful blessings I have received through the prayers of your Society. One of the many blessings is instant relief from pain in the breast; I had been troubled in this way for fifteen years. I was led to concentrate on the thought that *now* was the time to expect healing. Instantly the pain ceased, and has never since returned. Upon receipt of your reply in answer to my request for prayers, I found a booklet, "Now," inclosed. It was a revelation to me that I was in divine touch with Unity, and it has greatly strengthened my faith.—*Mrs. T. W.*

East Lake, Ala.—My little grandson was very ill, from Friday to Tuesday, with a very high fever and vomiting every few minutes. Then he began to have hemorrhages of the nose. The neighbors urged us to get a doctor, but instead we sent a telegram to Unity. I went to my home for ten minutes, and when I returned, he was kicking his feet and said he was well. The next morning he got up and *was* well. I praise God!—*I. G.*

Tampa, Fla.—I wrote you for help in exterminating hookworm and biliousness. I am happy to say that I am entirely healed. There is not a sign of the old diseases left. —*D. M. A.*

Williams Bay, Wis.—I have been beautifully healed of sore throat and bronchial trouble. I know that it is God who forgives all our iniquities and heals all our diseases. I thank you for your prayers.—*Mrs. H. S.*

Asotin, Wash.—My little girl's hearing is completely restored. I am so thankful for your prayers.—*Mrs. V. M. B.*

Chicago, Ill.—We thank God for the light given us through Unity. We are now able to see many blessings. Shortly after I wrote you for prayers, our little son came down with tonsilitis; instead of calling a doctor, which we always did before, I took him alone and had him repeat with me many of the Truth statements. Even after he was asleep, I still worked for him. The next morning he was well and happy. We no longer fear sickness, and our prayer is that many more may soon see the Light.—*Mrs. R. W. W.*

Constellation, Ariz.—One morning I was dressing for a ride after the mail. When I had my high boot laced, I straightened out my toe, and a scorpion began to sting me with all the venom he possessed. It was quite painful, but immediately I began to affirm my oneness with the Spirit of Truth. At noon the limb was numb, up to the knee.

Still I affirmed my faith. The next morning, there was no trace of the sting left. I thank God and you, for it was through you that I was enabled to get an understanding of our blessed Father.—*M. J. M.*

David City, Neb.—I am certainly blessed, for God has heard my prayer. My eyes, which had troubled me for a long time, are healed. I am so thankful that I can now see. —*A. T.*

Little Rock, Ark.—After many hours of pain and trouble, I wrote you for prayers to relieve a peculiar condition of the stomach. I had instant relief. With a heart full of gratitude, I thank you.—*Mrs. G. P. L.*

Houston, Texas—My two children developed what five doctors called smallpox. I held that there was no such thing, and to each child I kept saying, "The indwelling Spirit of Christ cleanses and makes you whole." I kept this up all night. In the morning, before we ate breakfast, we held what we called a praise-giving-thanks, for freedom from all appearances of evil. When the Board of Health physician (we did not send for him, but the interests of the city demanded his presence), came, he brought another doctor with him. The eruption on the children had disappeared, and neither physician could explain it. Thanks be to the Father, who answers all prayers of faith. I shall always praise him for the good that has come to me and mine through the teaching of Unity.—*Mrs. F. W. D.*

Cleveland, Ohio—My daughter asked your prayers for me. I had been taken suddenly with an old trouble in my face. I was also troubled with rheumatism. The Lord heard our prayers, instantly. I am better than I have been for years.—*Mrs. A. D.*

Fort Douglas, Utah—While I was in camp last autumn, my teeth became full of holes. I was urged to go to a dentist and have them filled, but I reasoned within myself and concluded to wait awhile. Nothing more was said about them until recently. Then I came to the realization that since I had begun to affirm the Truth of Being and praise every organ of my body as being perfect in Christ, all the holes in my teeth were filled.—*H. R. H.*

PROSPERITY

St. Louis, Mo.—Shortly after I wrote to you for prayers, my husband went to work. He was with that firm five days. Then he met a friend on the street, who told him he was just the man he was looking for. He offered my husband a position paying a salary of $35.00 a

month more than he was getting. I give thanks unto God. —*Mrs. A. G.*

Detroit, Mich.—Less than a month ago, I asked your prayers for my husband in his earnest endeavor to obtain a position more desirable than the one he then had. It is therefore with the deepest feelings of gratitude and appreciation that I now apprise you of the splendid turn in our affairs,—a more remunerative position, which will enable our little family to be together and settled, as we were before the war.—*G. M. R.*

Gossville, N. H.—We disposed of part of our property, getting our price, and have just now purchased a two-hundred-acre farm. Every problem has been met in the matter. Repairs to the house are being made for a tenth part of the expense we were told would be necessary. We are also pleased to learn that some of our neighbors are interested in Unity.—*C. F. C.*

Pulaski, Va.—I asked your prayers for success along business lines. During the last two months my business has been better than ever before, for the same months of the year. This is rather remarkable, for our largest industrial plants are idle and many men are out of employment. This clinches your teaching, that God is the only Source and that we do not have to depend on man or on ourselves, but can rely on the Law being fulfilled when we hold the right attitude of mind. It is a great satisfaction to know that you can place your life and your affairs in the hands of the great One, and know that all things will work together for good.—*B. C. T.*

New York, N. Y.—We are very happy to let you know that we are demonstrating the Truth in our business affairs. The little booklet you sent us on tithing, is an inspiration to us. The Truth is continually being revealed to us, that God is the only Source, the one omnipotent Substance, the one Presence and the one Power of our peace, health and prosperity. Please find inclosed love offering. —*M. M. R.*

Elk Point, S. D.—I wrote you for prayers for Mr. K., that he might sell his farm. Please discontinue, as he has sold his place at a higher price than he ever expected to get. We are so thankful, for I know it was through your prayers and God's love and mercy that this came about.—*Mrs. D. H.*

Amarillo, Texas—I am so happy and thankful to report that we have found the chain which my little daughter lost Friday of last week. I kept up the affirmations you

sent, and I knew the chain would be restored. At noon today it was picked up by one of our neighbors.—*G. G. D.*

Brunswick, Ga.—With a heart full of gratitude I write this letter. The next day after receiving your letter, I advised my husband to go out and seek someone to buy the property. He walked a long distance, not really knowing where to go, but he was unconsciously led of the Spirit, which directed him to a man who is going to take up the deal. Thank God.—*S. L. W. H.*

Sacramento, Cal.—I wrote you for prayers for health and prosperity and to rid our house of mice. My husband has received a raise in salary. Our health is good, and the mice are all gone. They left before we received your letter. —*Mrs. T. F. M.*

Middletown, Cal.—I asked your prayers for prosperity, and for the sale of an unimproved lot. Thanks be to God, I have sold the property and everything is showing God's wonderful goodness. He is certainly clearing the way in a marvelous manner.—*Mrs. A. B. D.*

Palmdale, Cal.—We wrote you, asking your prayers regarding money we had loaned out. Apparently there was no prospect of getting it, and we had not received any interest on it in two years and six months. After we asked your prayers, we put the matter entirely into the Father's hands. The money, with interest, was all paid yesterday. Today we are sending you a check for a tenth of the interest accumulated. We thank you for your kind prayers. —*Mr. and Mrs. D. P. Y.*

Cleveland, Ohio—I wrote you for prayers to help me sell my house. With my strong faith in my heavenly Father, who tells us if we ask in the Spirit we shall receive, I sold my place the day after I wrote you.—*Mrs. L. F. P.*

London, Ontario—My little daughter has successfully passed her examinations in music. She not only won highest marks in music, but also received a scholarship. I am so grateful to you for the prayers you have given us.—*Mrs. S.*

Oakland, Cal.—I am glad to tell you that I have rented my room. My husband has been offered a much better position. Things are working out. I am very thankful to you for your prayers.—*M. B.*

Springfield, Mo.—Since receiving the bank, we have been greatly prospered. Both of my sons have new positions that pay more and the work is more agreeable. My husband has been placed in a new position with the same firm he has been working with for the past two years. He also received an increase in salary. I give God the praise for all these

blessings.—*Mrs. Leona Williams, 628 E. Sycamore St., Springfield, Mo.*

Aberdeen, S. D.—I am rejoiced to tell you that the sale for which I asked your prayers has been effected and for cash, too, which I had not hoped for. We had been trying to sell for six years, and in a few weeks after asking your prayers it was done.—*Mrs. F. W. F.*

Chicago, Ill.—Last Thursday I sent my dollar to Unity for the renewal of the Unity Magazine. On Friday, a man came and gave me two dollars. I had not asked for this money, but God gave me double the amount sent. I see now that God gives us a great deal more than we give out. I have seen, "Give, and ye shall receive," worked out to the letter now.—*R. E. W.*

Cincinnati, Ohio—I asked your prayers for my husband, and he retained his position with an increase in salary. Other summers he was laid off, but this year through prayer has been kept at work. I rejoice in the help the Lord has given me.—*Mrs. C. T.*

Newark, N. J.—I wrote you for prayers to overcome stiffness in my face. I am now entirely healed. I praise God, and also Silent Unity for their loving work.—*Miss L. B.*

Aspenwall, Pa.—A month ago I wrote asking prayers to enable us to meet the interest on a mortgage. The way in which we were provided with the means with which to meet this financial obligation was a wonderful demonstration of our Father's loving kindness.—*Mrs. A. B. S.*

New York City, N. Y.—I am very glad to let you know that I have obtained a good position. The loving Father has heard our prayers, in my behalf, and now everything is all right. I thank you with all my heart for all your goodness, and may God bless you in your good work.—*G. S.*

Salem, Oregon—My daughter asked for your prayers that she might be prospered when she entered a studio to learn photography. She was to receive no salary, and had scarcely money enough to pay her board. After eighteen months, she is now a successful photographer and owns a half interest in the studio where she learned. They are doing a good business.—*N. E. G.*

Fairfax, Cal.—Last week Mr. E. had an increase in salary. We immediately gave thanks to God, and to Unity. But the abundance which seems greatest is the changed outlook on life. The new understanding of the Source of all supply is a great blessing.—*C. M. E.*

Corte Madera, Cal.—I have received a raise in salary, and am feeling well and strong. I glorify God and praise him for his loving kindness to me.—*E. J. H.*

Escondido, Cal.—I cannot tell you how thankful I am to you for your prayers. I had a letter from my agent in K. C., saying that the druggist in my store had sold out his stock and paid all his debt. To me it was the most unexpected thing that could have happened. More than anything else, I am thankful for the faith it gives me in the power and care of God.—*H. M. S.*

Peru, Ill.—I am greatly pleased to tell you that we have sold the farm at the price we asked. We are very thankful.—*Miss E. H.*

Richmond, Cal.—My husband was spared a suit in court by my timely reading of the Ninety-first Psalm. Praise God and Unity.—*Mrs. J. N.*

Syracuse, N. Y.—I asked your prayers to help me in securing a position. Recently a very desirable position was offered me, without my even asking for it. I know that I have been guided by the illuminating power of the Spirit, and I give thanks for it. I am very grateful to you for your help.—*L. J. T.*

Elkhart, Ind.—I asked your prayers to help my son get a good position. He has found one. Everything is harmonious, and he is very happy. I thank you.—*Mrs. W. H. H.*

Boston, Mass.—Please discontinue your prayers for the sale of our furniture. It was sold very satisfactorily to us. I am indeed grateful to God.—*A. M.*

Vancouver, B. C.—Please accept the inclosed love offering for your prayers. My husband got work as soon as my letter reached you. I thank you and God.—*Mrs. E. L.*

PROTECTION

Pontiac, Ill.—My brother has returned to his home, safe and perfectly well. He came through a terrific storm at sea, which lasted for three days, and he was not sea sick a minute. He endured every hardship, without failing once, or being sick a day. He has resumed his prewar position with an increase of $20.00 a month. I am so thankful to Unity for helping me to know the Truth, and for clearer understanding of God. There is so much good when we rightly know God.—*Miss S. DeM.*

Melbourne, Iowa—By the power of the spoken Word, my potatoes have been saved from injury by potato bugs.

The case was so serious that I had a notion to use Paris green, but my conscience forbade me. I held to the Word as directed, and the demonstration was a complete one. Praise God for his assistance in all things.—*S. D. G.*

Columbus, Ohio—We asked your prayers for the protection of Sergeant H. F. S., who was across seas. The Truth was noticeable in his activities. Being in the forty-second part of the Rainbow Division, he was in advance of the main drive. When the officers above him were taken to the hospital, gassed, or injured or fallen, his protection was complete. He would assume their official places along with his own duty, often filling the vacancies from captain down. When in the twenty-one days' drive, as they advanced almost alone, he would discern the Truth that there was a thousand at his side and ten thousand at his right hand. One night, as they dug little cells in the ground to rest in, a shell penetrated the ground two feet from his head, bored under him and rose to the surface ten feet from his feet with an explosion that killed nearly a score of the boys, leaving him uninjured. He was always being recommended for the more advanced places, because he carried such a kind and submissive appearance.—*Mrs. C. L. P.*

Santa Ana, Cal.—I asked your prayers to help overcome the tobacco habit. It is gone, and the desire as well. I kept on chewing tobacco as usual, and every day it became more tasteless. In the course of a week from the time I asked your prayers, I had stopped using it. I had used it for thirty-five years.—*E. W. S.*

San Francisco, Cal.—My son has arrived safely from overseas. He has his health, and he looks fine. I thank you for your prayers in his behalf.—*Mrs. A. H.*

HELPED BY UNITY LITERATURE

Augusta, Ga.—Your writings have done so much for me. When I first wrote you, I did not have a cent, and was in debt $350. I also had a drinking husband. I was working very hard every day, and nothing seemed to go straight. Now everything has changed for the better. We have paid off the debt and saved $2,500 in three years. We do not owe a cent, and our home is fixed comfortably. My husband has quit drinking and is a new man. I only keep house now. Everything is pleasant. I have seen a great light. I give thanks always, that I can see God in everything. The knowledge of Truth is wonderful, and it will make new creatures of us all.—*Mrs. G. P. G.*

Springfield, Mass.—I have been on the point of writing you several times, to ask advice. Each time I have found some article in Unity on just the subject perplexing me. In every way my life is better for Unity literature, especially for the Unity Magazine. It seems at times to be written especially for me. I have never failed to find comfort and help from its pages, since I saw my first copy of it. That was a year and a half ago. I realize that I am only just beginning.—*Miss L. B. B.*

Greenboro, Ga.—My gratitude is unspeakable for the wonderful lessons which I have learned through Unity. Emilie Cady's "Lessons in Truth" have been uplifting and instructive to me. The Bible Lessons are all very helpful, for they teach me how to build up the spiritual kingdom.—*Mrs. H.*

Long Island, N. Y.—Words fail me, when I try to tell all that the Unity Society and its wonderful message has meant to me. I was without hope, when I found this teaching. Now I am living in heaven. I never expect to be without Unity and Weekly Unity, or Mr. Fillmore's "Christian Healing," and Miss Cady's "Lessons in Truth." They are all wonderful. May God bless you and may you live and prosper forever.—*C. S.*

Georgetown, Cal.—Through Unity's teachings, I have demonstrated over many aches and pains. Daily I grow stronger and better, as the understanding is made clearer. Had I not had Unity I would have been very miserable in what they call "old age." Now I know there is no age, for God's work never changes. God gave us youth. It always has been, is now and ever will be ours for eternity. I wonder how we could have been so blind before.—*L. F. R.*

Detroit, Mich.—I have read and re-read "Lessons in Truth," by H. Emilie Cady, and I am still finding comfort and blessing in it. I feel, that through your prayers for me and the plain explanations in "Lessons in Truth," I have found God in the midst of me. I also have found so much comfort in the "Six Days' Treatment" and the denials and affirmations found in "Christian Healing."—*Mrs. M. H. J.*

CONTROL OF ELEMENTS

Fayette, Ala.—I wrote you for prayers to stop the rain, which had been falling for several weeks. The results were as I desired. Since then, we have had rain only when we needed it. I praise God!—*Mrs. J. D. N.*

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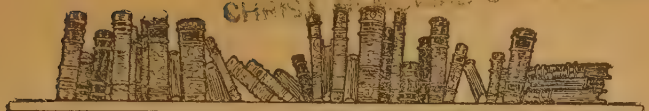

PUBLISHERS' DEPARTMENT

UNITY is published on the 1st of every month by UNITY SCHOOL OF CHRISTIANITY (Incorporated) Tenth and Tracy Ave., (Unity Building), Kansas City, Mo.

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TERMS OF SUBSCRIPTION

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Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

SUBSCRIPTIONS PAYABLE IN ADVANCE

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appear, inclose it with check or money order and mail it to us. We will understand that it is your renewal.

THE AUTUMN STUDY COURSE

The fall course of two weeks in Truth Training, will begin at Unity Headquarters, Sunday, November 16.

Unity's ablest instructors will conduct classes in Bible Study, Primary Lessons in Truth, Basic Principles of Practical Christianity, Spiritual Mind Training, Prosperity and Healing, including other kindred subjects. The complete schedule of classes and lectures will be published in Weekly Unity in the near future.

Many persons who could not come to the Summer School, held in July, may find it convenient to attend this course, or part of it. The autumn months in Kansas City are those that the poets write about, so exhilarating is the air, and so beautiful the foliage. The beautiful weather usually lasts until about Christmas time.

Take a Thanksgiving vacation and brace yourself for the winter's work ahead. One only half lives who is not fortified with Truth ideals.

The freewill offering plan is followed in all of the Unity work.

MOVEMENTS OF LECTURERS AND TEACHERS SENT OUT BY THE UNITY SCHOOL OF CHRISTIANITY

Miss Kate M. Nevill will open her fall work in Lincoln, Nebraska, Sunday, October 5. This course of lectures will be under the auspices of the Unity Society, 502 Fraternity building, 13th and N Sts. Following this engagement, she will go to Minneapolis, Minn., where she will give a course of lectures, beginning October 26; thence to Winnipeg, Man., Canada, beginning November 16. Detailed programs will be mailed to Unity subscribers in these cities. Future engagements will be announced later.

Mr. Richard Lynch is expected to be in New York City about the first of October, where he will give a special course of lectures and lessons. Definite date will be announced in Weekly Unity, and detailed programs mailed to the New York subscribers.

PROGRAM AND SCHEDULE OF UNITY THANKSGIVING SCHOOL

A two weeks' intensive training course in Unity principles is to be given at Unity Headquarters in Kansas City, beginning Sunday, November 16.

The Unity Summer School in July was so successful that it has been decided to have a Thanksgiving School, beginning November 16, and lasting two weeks.

In the following schedule of the Thanksgiving School, it will be seen that the program has been varied in most respects from that given at the Summer School, in subjects and faculty.

Sunday, November 16:

9:45 a. m.—Sunday School.

11 a. m.—Address by Charles Fillmore.

3 p. m.—The Practice of Truth—W. I. Hoschouer.

8 p. m.—Song Service with five-minute talks.

Mondays, Wednesdays and Fridays (two weeks):

9:30 a. m.—The Silence—E. V. Ingraham.

10:30 a. m.—Lessons in Truth—W. K. Miller.

2:30 p. m.—Creative Principles—Charles Fillmore.

4 p. m.—Healing Principles and Practice—Mrs. Ida M. Palmer.

Tuesdays, Thursdays and Saturdays (two weeks):

9:30 a. m.—Practical Application of Truth—W. I. Hoschouer.

10:30 a. m.—Spiritual Housekeeping—Mrs. Louise C. Newman.

2:30 p. m.—Mind Training—Mrs. Mary C. O'Neill.

4 p. m.—Bible Training—Mrs. Jennie H. Croft.

Daily, excepting Sunday, Prosperity Silence from 12, noon, till 12:30, conducted by Mrs. Myrtle Fillmore.

Thursday evening, November 27, Thanksgiving Day, Special Praise Service.

Wednesday evenings at 8 p. m., November 19 and 26, Healing Meetings.

Friday evenings, November 21 and 28, Social Meetings.

Each of the eight teachers will devote one class lesson to the subject of Prosperity, as comprehended from the viewpoint of the subject which he or she is teaching.

For further particulars of this two weeks' intensive training course, write Unity School of Christianity, Thanksgiving School Dept., Tenth and Tracy Ave., Kansas City, Mo.

PUBLISHERS' NOTES

The workers at Unity Headquarters edit a little weekly paper called The Unity News. The paper is published solely for the local workers, consequently no subscriptions are taken for the News. The following notes are of such a character that all Unity readers will be interested, so we take the pleasure of reprinting them in this column:

"This week the Publishing Department has received about one thousand new subscriptions. Five thousand letters were received, also. Over six hundred packages have been mailed out this week, not counting hundreds of banks."

"A new edition of 'Lessons in Truth' is now on the press. Twenty-two thousand books will be bound in paper and cloth covers, out of this forthcoming edition. Our stock room has just received from the bindery, two thousand cloth bound 'Lessons in Truth' and two thousand 'Christian Healing.' "

"While on her vacation in Colorado, one of our workers conducted two public meetings and organized a Unity Study Class. We shall expect great things from these friends who are 'Dwelling on the mountain.' Verily, 'He who watcheth over Israel slumbers not nor sleeps,' but works through us even while we are resting."

"The Good Words Club Department mailed out 626 membership application blanks in response to requests during the month of June. The demand for the Club emblems keeps our very efficient switchboard operator busy calling the jeweler for a new supply."

"The Harmony Builders (the office force), enjoyed an unusually good program this week. After the reading of the minutes, which is one of the best features of this hour, the president gave a splendid talk on the subject of Praise. This was followed by short talks on the same subject by a

number of others. Doubtless all were inspired with the importance and power of Praise."

People are prone to long for an opportunity to do some big thing. By sending for a Prosperity Bank, and in ten weeks depositing therein the $3.00 (30 cents weekly) necessary to pay for subscriptions to Unity or Weekly Unity for three friends, a much larger work may be done than seems possible on first thought.

The torch of Truth held aloft for three others will shed its light afar through the ramifying influence which these can exert in their respective families and in their circle of friends. Every Prosperity Bank subscriber, besides establishing his own prosperity on a scientific basis, starts an endless chain of good, as the influence extends from his center to the circumference of possibilities.

One page 395 of this issue of Unity you will find instructions concerning the Unity Prosperity Bank. Should you or your friends desire to use the Bank Plan, you may fill out the application blank on page 396.

The children are now back in school again. Their studies will come so much easier to them, and they will take such a different attitude toward their teachers and toward school life in general if they are inspired by Truth ideals. Let them read Wee Wisdom, and note the happy results! One of our little readers was overheard telling her pet dog that she was always glad and happy because she was full of the spirit of Peter Pan. The Star Stories teach the simple lessons out of the Book of the Sky in such an easy way that even the very young children can understand. A coworker who has been a designer of exclusive gowns in the large cities, has undertaken to give the little girls sewing lessons in "Busy Sunbeams." The poems are a delight, and our artist certainly knows what the children like when it comes to making pictures to fit the poems. And Royal's Booster Club; you should see the letters from our little readers—full of wisdom, joy, and love.

The most skillful teaching is done through proper questioning. With this educational law in mind, we have arranged a series of questions for each lesson, according to the system followed in the Unity classes. These questions are designed to guide the student to the point where he can get the best meaning from the text. In convenient booklet form we have prepared "Question Helps for Students of Les-

sons in Truth." The price of the "Helps" is thirty-five cents. Study intelligently with the aid of questions which have stood the test. The Publishing Department of the Unity School distributes this booklet.

A distinguished young lady in full Western riding regalia recently visited Unity. While traveling through the country on horseback, she found it convenient to park her blooded Hambletonian in the vacant lot opposite Unity for about three weeks. Her curiosity became aroused, and she finally decided to come over and investigate us. She joined the Silent Seventy, and will distribute our literature during her travels. Her mother is a Choctaw Indian. Little by little are the good tidings of great joy spreading to all people.

The Unity work has grown phenomenally. Yet where we are selling thousands of books, we should be selling hundreds of thousands, and where our magazine has thousands of subscribers, it should have millions! Are you doing your part in circulating literature? We must cultivate a strong desire to share our good with others.

An interesting feature of the Unity work, and one that is not generally well-known, is the Silent Seventy, which distributes our free literature. Elsewhere in this issue is a page giving testimonials of the work done by members of this department. These members are found in different countries all over the world. The department sends out tracts and sample copies at the rate of about 30,000 pieces of literature each month. Those who are not acquainted with the Silent Seventy, and who are interested, are invited to write the Secretary of Silent Seventy for further information.

Are you declaring yourself a member of the best society on earth by wearing a Good Words pin?

Notwithstanding the increased prices of materials and workmanship, it has been possible for us to continue our publications without change in price. This is owing to the kindness of our friends in giving so generously in freewill offerings.

An aftermath of the Summer School. Hundreds of Truth books have been sold to the students of the Summer School, and, through their influence, to their friends.

An efficiency expert recently made a tour of the Unity offices. He expressed surprise at the equipment, and stated that he had never seen so complete a filing system.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

F. H. Hunter, P. O. Box 756, Ardmore, Oklahoma. Phone 1470.

Mrs. C. H. Quee, N. 713 Spencer St., Monterey, Cal.
D. Golke, 516 W. 11th St., Davenport, Iowa.
Mrs. Harry Beach, Petaluma, Cal.
Mrs. Albert Bowman, 2106 Eighth St., Altoona, Pa.
Ernest Miller, Canon City, Colo.
Carolina Peterson, 124 Fifth Ave. N., Wausau, Wis.
Lila Severance, Pinehurst, Wash.
Mrs. Belle Revare, 511 Offnere St., Portsmouth, Ohio.
Mrs. J. S. Drummond, Box 908, Coalinga, Cal.
Mrs. Crawford, 2312 Shearn St., Houston, Texas.
Clara L. Ball, Cattaraugus, New York.

"The Bible and Eternal Punishment" by A. P. Barton throws light on a dark subject. The writer has made an exhaustive and comprehensive study of everything in the Scriptures having any bearing on this much mooted question. Anyone wishing to be thoroughly versed on Biblical translation of words standing for hell, Satan, etc., can post himself from this treatise. Strange as it may seem, many, even in this enlightened age, are still believing in the old interpretations; it may come your way to be obliged to refute these worn-out dogmas; be prepared. 15 cents is the price.

SOCIETY OF SILENT SEVENTY

"The Lord Appointed Seventy Others."

The Silent Seventy is the department of Unity work organized for the special purpose of distributing free literature. You who have been benefited by the study of Truth and who desire to help others to see the Light, are invited to join the Silent Seventy and take up this work. There are no membership dues. However, free-will offerings are welcome. Write the Secretary for bulletin and further information.

Each month we will publish testimonials from members; this month we give the following:

Portland, Maine—I have given out the literature as the Spirit led, and I have the assurance that it will accomplish that whereunto it is sent. The president of the State Humane Education Society is a lady of deepest consecration to rendering justice to our dumb friends, and I have had the pleasure of making Unity and this dear friend acquainted with each other; I also gave her nearly all your literature about meat eating, as she desired to place it. She has expressed to me her great delight in knowing you, and finds your help in her work of great value.—*O. G. L.*, S-70 No. VV-35.

Thompson Falls, Mont.—I have thus far found the trip we are making a splendid opportunity to distribute the literature you have placed in my hands. I am thankful to God for this opportunity for doing good. It seems that at almost every place we have stopped to camp or get repairs, I have met someone who seemed in need of and glad to get the literature I gave out. Yesterday I went by a place which proved to be the County Jail. The sheriff's wife was on the walk, and I got to talking with her; she was so grateful when I gave her the literature; said it was just what she had been wanting. I asked her to hand some on to those who were put in their care, and she was so grateful for the opportunity that I felt quite as though I had been guided to her by the all-knowing One.—*L. M. S.*, S-70 No. VV-18.

Livingston, Ala.—Everyone to whom I have given pamphlets seems to want to know more about Unity. I shall never cease to be thankful for the first little tract that was given me two years ago, and I am so glad to pass it on to others. The study of Unity has brought out Truths

in my Bible that I had never seen before. I get joy out of religion, and am happy all the time.—*L. N.*, S-70 No. WW-56.

A COMPLETE LIST OF UNITY BOOKS

A Truth Student With Soldiers—paper 50 cts; khaki $1.00.
Aunt Joy's Nature Talks—paper, 50 cts; cloth, $1.00.
Christian Healing—75 cts.; $1.50; $1.50; $2.50.
Lessons in Truth—50 cents.; $1.00; $1.50; $2.50.
Metaphysical Dictionary....50¢
Our Songs....50¢
Miscellaneous Writings....paper 50¢; cloth $1.00
Sir Smile-Ups....$1.00
Temple Talks....set, cloth $3.00
Treasure Box....50¢
Truth in Song....30¢
Vegetarian Cook Book....60¢
Walk in the Light....paper 50¢; cloth $1.00
Wee Wisdom's Way....paper 15¢, 25¢, $1.00; cloth $1.50

A COMPLETE LIST OF UNITY BOOKLETS

All Sufficiency in All Things....20¢
Beaux Arts Series (6 booklets)....$1.00
Bible and Eternal Punishment....15¢
Catalogue....gratis
Consecration of the Room, The....25¢
Directions for Beginners....20¢
Eating and Drinking to the Glory of God....10¢
Faith's Fruition....10¢
Finding God....20¢
Finding the Christ....20¢
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In Christ's Garden....50¢
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Prosperity and Success....20¢
Prosperity Series (3 booklets)....50¢
Pure Reason and Honest Logic of Practical Christianity....20¢
Scientific Lessons....set 25¢
Talks on Truth....25¢
Talks to Men....20¢
Temple Talks....single volumes, paper 25¢; cloth 75¢
Trusting and Resting....20¢
Truth's Simplicity....20¢
Why Baptizest Thou?....15¢
Wealth and Wisdom....20¢

Some Reasons Why You and Your Friends Should Read

WEEKLY UNITY

Because it is a weekly reminder of Health, Happiness and Success.

Because it is devoted to Practical Christianity —Christianity that heals the mind and body, that prospers and makes successful all of your affairs; Christianity that one may practice at home, in the office, in the fields, in the factory, and in every walk of life.

Because it is the official organ of the Good Words Club, and that means a great deal to the 12,152 members of the club, for it is largely through the Good Words Club department in the *Weekly Unity* that the members of the club know what is being accomplished by their organization.

Because Weekly Unity deals with problems of the daily life, giving helpful solutions that are important to all who are striving for the life more abundant—which means health, prosperity, happiness and success.

Because most of the printed matter in the "Weekly" is in concise form, making the periodical especially valuable to busy people.

Because of the Vegetarian Department in the "Weekly." Health, mental and spiritual power, have been realized by many who have followed the principles that are set forth in the convincing articles of "Veg," the editor of this department.

Trial subscription offer—3 months, 25 cents. Yearly subscription, $1.00.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of November to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building; Unity School of Christianity, Room 210, 313 West Third Street.
Oakland—Unity Center, 5453 Manila Ave., phone Piedmont 5350J; Ethel R. Egy, 1531 17th Ave.
Palo Alto—N. T. Truth Center, 541 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d Street; Metaphysical Library, 1024 Broadway.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Building, 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.
Santa Barbara—Metaphysical Fellowship Reading Room, 1336 Garden St.
San Jose—Home of Truth, 144 North 5th St.
Stockton—J. W. Bailey, 434 N. American St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; The Power School of Truth, 4321 West 32d Ave.; Unity Study Class, 220 Central Savings Bank Bldg.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 10th and 11th, F and G Sts.; Home of Truth, 1841 Wyoming Ave., N. W.; Eagles' Wings New Thought Association, 509 11th St., N. W.
Fla., St. Augustine—M. Spiller, 66 Meeker St.
Jacksonville—Mrs. Elizabeth Miller, 39 West Forsythe St.
Ill., Chicago—Unity Society, 104 Auditorium Bldg.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Mexico, Mexico City—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.

Mich., Detroit—Unity Center, Margaret Wood, Leader. Room 56, 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave.

Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.

Kalamazoo—School of Christianity, 211 W. Dutton St.

Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.

N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.

N. Y., New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; New Thought Publishers, 110 W. 34th St.; Emma E. Haase, 661 East 225th.

Buffalo—New Thought Book Shop, 42 Market Arcade, 619 Main Street.

Ohio, Cincinnati—New Thought Temple Library, 1216 Mercantile Library Bldg.

Columbus—Unity Center, 208 Clinton Bldg.

Cleveland—Unity Center, 1427 E. 79th St.; Cleveland Truth Center, 322 Lenox Bldg., Euclid Ave. at 9th St.

Dayton—Metaphysical Library, 503 Mutual Home Bldg.

Ore., Portland—The Metaphysical Circulating Library, 402-3 Central Bldg., 10th and Alder Sts.; The Realization League, 186 Fifth St.

Pa., Philadelphia—Unity Center, 1504 Walnut St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.

Germantown—New Thought Center, 6043 Germantown Ave.

Pittsburg—New Thought Alliance, 628 Wabash Bldg.

Texas, Dallas—Mrs. M. R. Stallings, 700 Elsbeth St., Phone Cliff 2075; The Metaphysical Bookshop and Circulating Library.

Wash., Seattle—S. Louise Foulkes, 607-8 Chickering Hall, 3d Ave. and University St.; Unity Society, 813 8th Ave.; Raymer's Old Book Store, 1330 First Ave.

Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.

Australia, Melbourne—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.

Western Australia, Perth—Albert and Sons, 180 Murray St.

Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.

Winnipeg—The Mobius Book Emporium, 258 Portage Ave.

England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington High S. London, W.; Helen Rhodes Wallace, Bournemouth, 127 Lowther Road; Miss Alice O'Nagle, 117 Adelaide Road, Hampstead, N. W., 3; The Higher Thought Center, 39 Maddox St., W1.

Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

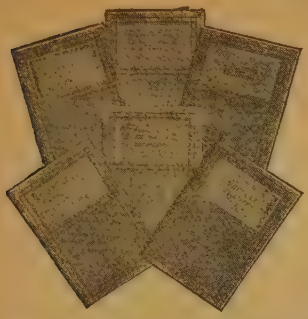
UNITY POSTAL CARDS

Greet your friends with Truth words.

One side of the card contains a quotation from Paul, beginning—"Grace be with you and peace from God our Father," etc. Ample space is left for your communication. The other side is for address.

Purple and gold lettering. Price, 10 cents a dozen.

THE UNITY BEAUX ARTS SERIES



President Elliot of Harvard College says that a liberal education can be gained from a five-foot shelf of books. Unity offers a Truth education in a nutshell.

This series of six dainty booklets is the kernel from which will sprout a sturdy trunk of character, sending forth branches of love and wisdom, laden with the golden fruitage of the harvest.

Directions for Beginners in Practical Christianity

Including a "Six Days' Course of Treatment Instruction" by CHARLES FILLMORE

"Directions for Beginners" sets forth the fundamental teaching of the Science of Being and Practical Christianity, in Charles Fillmore's individual style, which is always at once deep but simple. Study these "Directions" and learn how to charge the ocean of universal ether about you in such a way as to create a new heaven and a new earth for yourself. The pamphlet is supplemented by a course of mind treatment, including an invocation, affirmation, and denial for each day in the week. With uniform envelope, price 20 cents.

The Practice of the Presence

JENNIE H. CROFT

We read that many a religious devotee during the middle ages spent a lifetime on one piece of carving, or in copying a manuscript in painstaking, illuminated lettering. Worthy as this work was, the life history of these persons is buried in oblivion; whereas the story of Brother Lawrence, who did the most menial work, has come down to us through the centuries, because he glorified his existence with a continual practice of the presence of God.

Study the booklet, "The Practice of the Presence," daily for a while, and you will find yourself filling your sphere in life, whatever it may be, with a renewed interest and happiness; for to know God as ever with you, is un-

ceasing devotion, and constancy in prayer necessarily results in harmonious outward expression—a literal being "born again." With uniform envelope, price 20 cents.

All Sufficiency in All Things

H. EMILIE CADY

People turn to God quite readily in grief, sickness, and for relief from discord in its manifold phases; but when it comes to finances, they look no farther than the pay check. A perusal of "All Sufficiency in All Things" opens a new vista of possibilities, showing you that each one may, through faith and understanding, erect for himself an enduring prosperity edifice. The elements, changes of fortune, turns of fate, will seek to undermine the walls of this structure in vain; for the Master Workman, the *I Am*, is building according to the plan of the Divine Architect; and this prosperity edifice, not made with hands, will stand. With uniform envelope, price 20 cents.

Trusting and Resting

H. EMILIE CADY

In no wise can you soothe a struggling soul with greater peace and comfort than by putting him in touch with "Trusting and Resting." Miss Cady gives definite instructions on the part that you must take in solving your problems, but further exhorts you to learn when to stop and let God do his part. Probably no treatise in Truth literature has filled a greater place in helping tired souls over rough places than little "Trusting and Resting." The motto of this booklet might well be, "He doth bring it to pass." With uniform envelope, price 20 cents.

Finding the Christ in Ourselves

H. EMILIE CADY

Would you abide at your center instead of on the uncertain edge of circumstance? "Finding the Christ" is the secret. The author gives practical steps to be taken and statements to be held in meditation which will quiet the turmoil of unrest without, and open the portal to that upper chamber where alone is found "fullness of love, fullness of life, fullness of joy, of power, of All Good." With uniform envelope, price 20 cents.

God's Hand, and Loose Him and Let Him Go

H. EMILIE CADY

A study of "God's Hand" will lead you to see your every faculty and member as an instrument through which

the Almighty carries on his work among the children of men.

Through "Loose Him and Let Him Go," you can learn to free that dear one who seems to be traveling swiftly the downward path leading to destruction. The author shows you, not only how to calm yourself in the situation, but also how to lift him and hold him true to the shining Christ presence within, at the same time allowing him to express his own self-reliant, independent self. With uniform envelope, price 20 cents.

These wise ones who have gone over the road can point out the pitfalls, thus saving us many a misstep, if we will but be guided by the signposts of wisdom and love along the way.

This series of booklets is uniformly printed in large clear type on heavy paper, with artistic sepia cover. The name of the series has been taken from the beautiful Beaux Arts cover, in which they are bound.

The Unity Press published this series originally for the holidays, as the booklets make excellent gifts and remembrances. We make the special price of $1.00 for the complete series when ordered at one time, but if ordered separately the price of each is 20 cents.

UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Avenue, Kansas City, Mo.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in November Unity Magazine:

CLASS THOUGHT
Held daily at 9 p. m.
November 20 to December 20, 1919

I praise the joyous free-flowing energy of Spirit in every part of my being; I rejoice in health and happiness.

PROSPERITY THOUGHT
Held daily at 12 m.
November 20 to December 20, 1919

I praise God for the fulfillment of all his promises; I rejoice in my prosperity and success.

LITERATURE THAT TEACHES PRACTICAL CHRISTIANITY

The Prosperity Series

By THREE AUTHORS

Each mind naturally grasps and presents a theme in its individual way. This set of booklets treats the ever popular subject of prosperity from a triple viewpoint.

"Wealth and Wisdom," by Jennie H. Croft, might be said to illumine the home side of the triangle, since it gives particularly, thoughts and ideas for everyday living.

Charles Fillmore clarifies the subject still further, completing the threefold aspect in "Giving and Receiving." In this piece of writing, the author proves, in his clear, yet profound manner, that there is an unvariable law underlying the demonstration of success. As one lines up with this foundation principle, so does he bring forth of the fruits.

Mrs. Sophia Van Marter, in "Prosperity and Success," turns the light on the business side of the triangle, giving examples of great men who have attained success through the natural possession of a rich consciousness.

The booklets are beautifully bound in golden brown paper cover, with handsomely gilded border and lettering. Three booklets, 50 cents; single copies, 20 cents.

Talks on Truth

By CHARLES FILLMORE

Four essays make up this booklet of 45 pages. The titles follow with a thought from each: "How Microbes Are Made." "The *I Am* in Its Kingdom," "How Shall the Dead Be Raised," "The Development of Divine Love."

"Man makes microbes because he thinks microbe thoughts." "My most exalted ideas of the joys of heaven never anticipated the ecstatic thrill that suffuses my whole being while the I rests at its center within." "If you believe in old age and bodily decrepitude and decay, you will find all the little cells throughout your organism carrying in their depths just such pictures, as the clear waters of the lake reflect the trees and clouds. If you want these obedient little cells of your soul and body to reflect pictures of health and vigor undying, hold before them in the sky of your mind such images."

"You may trust love to get you out of all your difficulties."

Any one of these four essays is more than worth the price of the booklet, which is 25 cents.

Joy and the Way of Attainment

By JENNIE H. CROFT

Another one of those neat little booklets in which the Unity Publishing Department takes so much pride. Have you failed to succeed? Have you been misrepresented? Do you ever get the "blues"? Are you possibly one of those so pressed with the pursuit of dollars that you have neglected to put joy into your life? In one reading of the essay on "Joy," the corners of your mouth will begin to curve upward, the second reading will fill you with the joy of living, and by the time you have read it thrice, you will feel yourself a "millionaire of joy, cheerfulness and sunshine."

Three tone tan mottled paper binding with envelope to match. Price, 20 cents.

Miscellaneous Writings

By H. EMILIE CADY

All who have read "Lessons in Truth" by Miss Cady will welcome this compilation of inspired pages from the beginning selection of "Finding the Christ in Ourselves," to the closing one of "Oneness With God."

"Miscellaneous Writings" is particularly satisfying to students because every statement in it can be proved by the searcher, as it was by the writer before she gave this collection of Truth gems to the world. A volume thus tried and tested will be the means of sending many seekers far on the path of unfoldment. Each illuminating chapter is complete in itself, and can be easily read at one sitting, leaving the reader free to go about his affairs, and "prove all things."

The bindings are substantial and attractive; brown art paper covering, 50 cents; green cloth, with gilt lettering, $1.00.

Talks to Men

By A TRUTH STUDENT

The last revelation to this most advanced age in the history of the world, is given out in well-chosen but unmistakable language.

Now that even the secular colleges and universities are teaching their young men to conserve the life force, it behooves advanced students of Truth to investigate a question upon which hinge all the lesser problems that fret mankind.

The author, claiming a universal panacea in the solution of this most vexing problem, makes this strong closing appeal:

"Men with homes! Men with wives, mothers, daughters and sons, help me to raise this standard. God will maintain it, and peace on earth will be found under it."

Strong paper cover pamphlet, 20 cents. Tell your friends about it, or better yet, send for enough copies to supply them.

Wee Wisdom's Way

By MYRTLE FILLMORE

A story based on Personal healing experiences of the author. The book is one written in so fascinating a style, and the problems coming up in the lives of the characters make such a universal appeal, that children and grown-ups alike may enjoy it and profit by it in equal measure.

Conversations between the family minister and the children afford an opportunity for the presentation of Truth's teachings over against the hackneyed phraseology of time-worn, theological arguments.

Mrs. Fillmore's extended and varied experiences in dealing with children and with seekers for health and happiness, have peculiarly fitted her for this remarkable effort, in giving the fruition of a consecrated lifetime to the unparalleled work of mind and body redemption.

The author has made a pronounced success of weaving into charming story form the fundamental principles of true living. The veriest skeptic could not fail to be convinced that the God way of living is the only road leading to satisfaction.

Nuggets of wisdom gleam from every page.

A study of the simple but convincing arguments in "Wee Wisdom's Way" will give you the saving grace of faith in the All-Good, if you do not already possess it, and will cement your faith, if, happily, you have already entered in at the door.

The work comes in paper cover at 15 cents and 25 cents; board cover, $1.00; gift edition, silk cloth binding, exquisitely illustrated, $1.50.

Treasure Box

By IMELDA OCTAVIA SHANKLIN

A story of surpassing charm for girls and boys. Rarely have we had the pleasure of offering our young readers so engaging a tale as the "Treasure Box." The characters, practically only three in number, and the setting, simply a seashore and a throne, are so veiled in the cloak of romance that one is transported to the golden past, when fancy weaved her magic spell, and life was fashioned with such "stuff as dreams are made of."

The author has, with an adept skill, interwoven the deepest metaphysical teachings regarding the soul of man, its commission here, the consequences of faithful performance, the equally certain, but inevitable results of easy going negligence of duty, with as fascinating a story as it has ever been our good fortune to read.

Only those familiar with Miss Shanklin's pure and original use of our mother tongue can appreciate the benefit accruing to children into whose hands this book is placed.

Rickert Fillmore, who is, perhaps, in his happiest style when illustrating children's stories, has understandingly and sympathetically supplemented the author in preparing "Treasure Box" for our young people.

The volume is bound in soft blue, heavy paper, tied in harmonizing silk cord; grey and dull gold cover illustration; cream paper, uncut edges; margin border in orange; tiny treasure chest decorating each page; neatly fitted envelope closed with seal to match binding. Price, 50 cents.

Sir Smile-Ups

By MARY BREWERTON DE WITT

A merry jingly story for childhood's happy hours. Sir Smile-Ups is put through the paces of varied and wonderful experiences which young children alone can appreciate.

The fairy wand of make-believe transforms with its magic touch all with which Sir Smile-Ups comes in contact—let him be where he will—visiting the witches, Mother Goose, and Santa Claus; at the Bubble Party, the Fourth of July Celebration, a Moving Picture Show; or when engaged in the more commonplace visits to kitchen, school, etc., of everyday living.

The verses "point a moral and adorn a tale," but the Truth lessons are so skilfully conveyed that the child gets the teaching unawares, as it were.

Sir Smile-Ups proves delightful reading for little ones. As they grow older, say up to twelve or thirteen, the boys and girls enjoy immensely reading it for themselves.

The book is handsomely bound in silk cloth, with beautifully colored picture front cover. It is also very interestingly and appropriately illustrated with fairyland pictures, by Rickert Fillmore. Price, $1.00.

The "Dedication of the Room," "Through Fields of Love," and "In Christ's Garden" are other books by the same author.

AUNT JOY'S NATURE TALKS

by LIDA H. HARDY

This book consists of a series of nature studies for the twentieth century boy and girl. It teaches the oneness of all life, running the gamut of God's marvelous gifts to man, from the elements,—earth, air, fire, and water, through various expressions of the two kingdoms,—rock, coal, plants, trees, flowers, fruit, corals, bees, silkworms, butterflies, up to representatives of the highest kingdom,—the cat, dog, cow, horse.

The lessons contained in the "Talks" are true to science, and, at the same time, lead the little unfolding mind to open up to the entrancing panorama of Nature in her manifold moods and expressions. Whoever looks into the hungering eyes of a little child, eager for knowledge of the origin of forms, and innocently accepting any explanation of the "divine urge" in manifest creation as it reveals itself to his expanding vision, will long to so inform himself of Nature and her processes, that he can satisfy this hunger.

Mother Nature's story clothed in charming garb and presented with illustrations makes an unfailing appeal to the little people.

Parents, kindergartners, primary, and Sunday school teachers, have greeted this book with general acclaim, knowing, as they do, that it supplies a heretofore unfulfilled need in the realm of child literature.

Paper, 50 cents; cloth, $1.00

UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Avenue, Kansas City, Mo.

CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($3.00) necessary to pay for *Unity Magazine* to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

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